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ARCHÆOLOGICAL SURVEY OF INDIA.

SOUTH-INDIAN INSCRIPTIONS.

TAMIL INSCRIPTIONS

OF

RAJARAJA, RAJENDRA-CHOLA, AND OTHERS

IN THE

RAJARAJESVARA TEMPLE AT TANJAVUR.

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EDITED AND TRANSLATED

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VOLUME II.—PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

WITH EIGHT PLATES.

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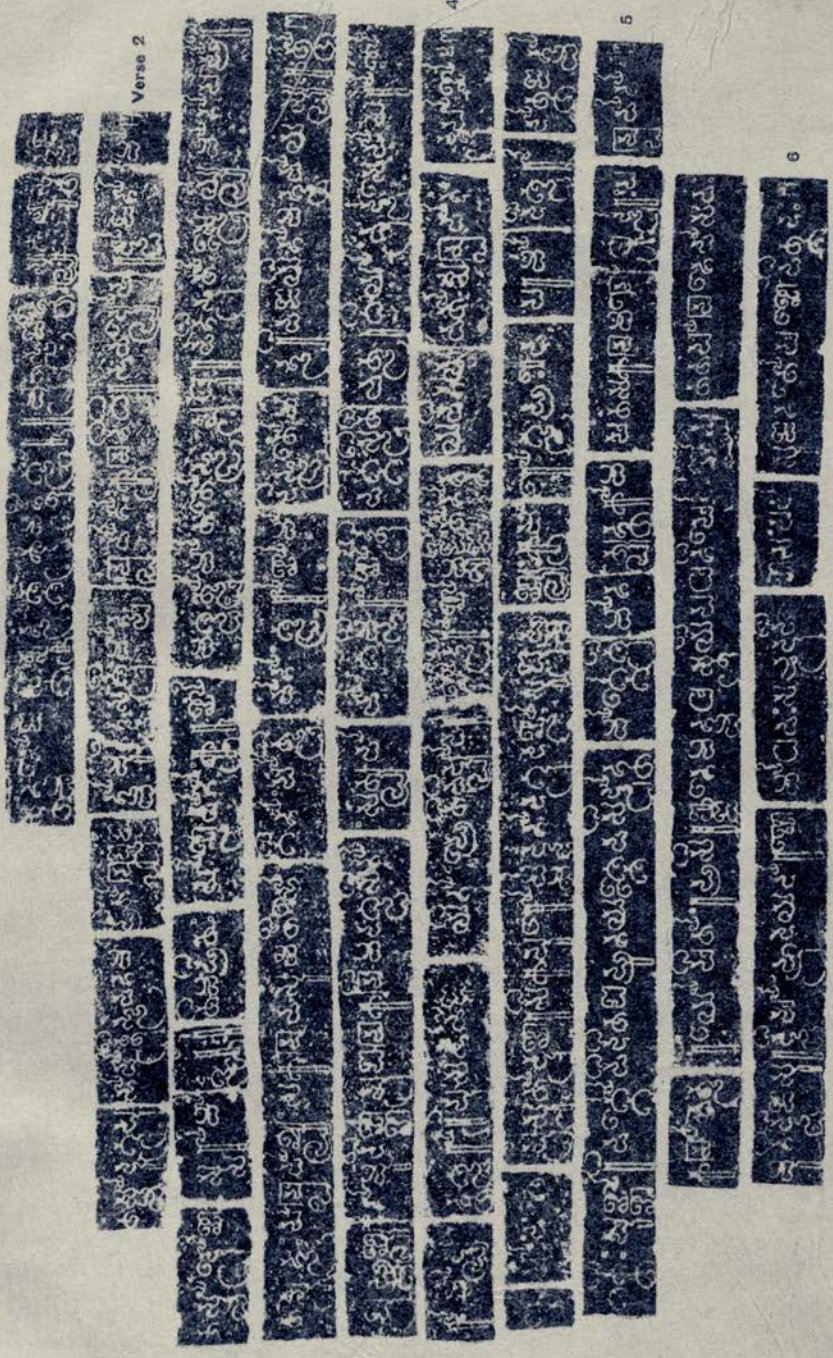
VI	DITTO KADUR DISTRICT	Do. ..	Do.
VII	DITTO SHIMOGA DISTRICT, PART I	Do. ..	Do.
VIII	DITTO SHIMOGA DISTRICT, PART II	Do. ..	Do.
IX	DITTO BANGALORE DISTRICT	Do. ..	Do.
X	DITTO KOLAR DISTRICT	Do. ..	Do.
XI	DITTO CHITALDRUG DISTRICT	Do. ..	Do.
XII	DITTO TUMKUR DISTRICT	Do. ..	Do.

Kailasanatha Inscription of Rajasimha.

(Vol. I, No. 24.)



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E. HULTZSCH.

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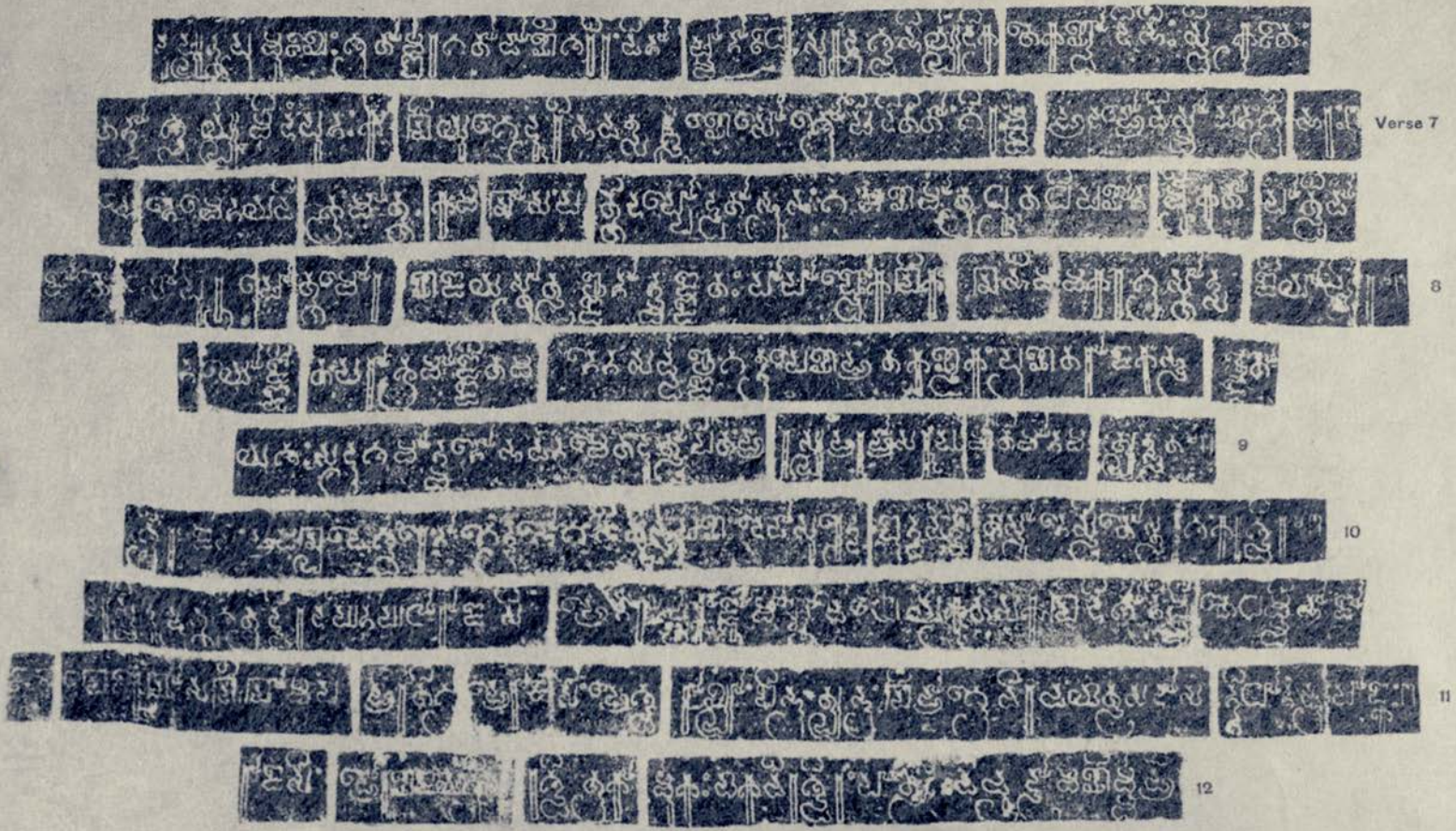
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PART III.

SUPPLEMENT TO THE FIRST AND SECOND VOLUMES.

I.—ADDITIONAL INSCRIPTIONS IN THE TANJAVUR TEMPLE.

In the introductory remarks to No. 58 (page 229 f.) I had occasion to refer to four inscriptions of Râjarâjadêva, the lower portions of which are buried underground. Two of these (Nos. 65 and 66),— which, to judge from their beginnings, promised a rich harvest of proper names,— were since temporarily excavated, and impressions of them taken, by my assistants. This led to the discovery of two further inscriptions, which are engraved underneath No. 66, one of Râjêndradêva (No. 67), and one of Vikrama-Chôladêva (No. 68). I did not consider it worth while to excavate and copy the whole of Nos. 63 and 64, but shall now publish their first two lines as specimens.

No. 63. On the outside of the north enclosure.

From the published portion of No. 63, we learn that this inscription consists of a list of shepherds who had to supply ghee for temple lamps from the milk of a number of cattle, which had been presented to the temple before the 29th year of the reign of Râjarâjadêva by the king himself and by others, or bought from the funds of the temple. To each lamp were allotted 96 ewes,[1] or 48 cows, or 16 she-buffaloes. The daily supply for each lamp was one *urakku* of ghee.

Text.

[1.] [ஸ்வஸ்தி ஸ்ரீ ||] திரும[க]ள் பொலப்பெருகிலச்செல்வி[யு]க்தனக்[கெ]கயுரிமை பூண்டமை [2]மனக்கெ[ர]ன்க[ர]க்[கஞ்]ர்ச்சாலே கலமறுத்தரு[ளி] வெங்கைகாடுக்கப்படியுதனம்பபாடியுக்தடிகைபடியுங்குடமலைகாடுக்கொல்லமுங்களி[ங்]கமும் எண்டிசை புகழ் தர சமுமண்டலமும் இரட்டபாடி எழரை இலக்கமுக்[கி]ண்டிதல் வென்[றி]க்கண்டாற்கொண்ட தன்னெ[ழி]ல் வளருழியனெல்லையா[ண்]டுக்தொழுதக [வி]னங்கும் யாண்டெ செழியரைத்[தசு] கொள் கொளா[ஜ]கெவெனிவ[ர்]ரான [ஸ்ரீ]ராஜராஜதெவர்க்கு யாண்டு இருபத்[தொ]தான்பதாலது வரை [உ]டையார் ஸ்ரீராஜராஜீஸ்வர்ர் உடையார்க்குக்[கி]ரு[வி]னக்கு[க்]கு உடைய[ர்] ஸ்ரீராஜராஜதெவர் குடுத்த கால்மாட்[டி]ரு[க்]குடுத்தா[ர்] கு[டு]த்த [க]ர[ல்ம]ரட்[டி]ரங்கா[சு கு]டுத்த முதலான கால்[மா]ட்[டி]யும் [கி]ரு[வி]னக்குக்கு கெய் அ[ன]க்கக்கடவ[ர்]களாக இடைட[ய]ர் வ[ழி கி]ரு[வி]னக்கு ஒன்றினுக்கு ஆடு தொண்ணூற்ரு[ரு]கவும் பசு [கா]ம்பத்தெட்டாகவும் எருமை ப[கி]காரு[வும் இவை]யிற்[று].

[2.] க்[கு ப]சுவின் க[ன்]று[ம்] எருதும் [ப]சுச்சார்த்திக்குடுத்த[ன ப]சுவாகவும் ஆட்டெக்குட்டியுங்கிடாயும் ஆடு சார்த்திக்குடுத்தன ஆடா[க]வும் எருமைக்கன்[று]ங்கி-

[1] In No. 6, paragraphs 18 and 21, the same number of ewes are allotted to *ten* lamps.

[2] I have now changed the transcription of மனக்கொன from மனக்கொன into மனக்கொன், because the *sandhi* after மன shows the whole to be a compound substantive, while the infinitive கொள would require the accusative மனம் before it. An inscription of the 14th year at Mêlpâdi near Tiruvallam in the North Arcot district adds கருதி after மனக்கொன்; மனக்கொன்க்கருதி means "having formed the belief."

டாவும் எருமை சார்த்திக்குடுத்தன எருமைய[ர்]கவும் மாடுடுத்து மாடு கொ-
ண்ட இடையரும் இவர்க[ள்] உறவுமுறையாய் அடைகுடிகளாரூரும் இவர்கள்
அடைகுடிகளுக்கிருவினக்கு ஒன்றிலுக்கு ஆடவல்லாகால் நிசதம் நெய் உழக்கு-
கத்தாங்களுக்கங்கள் வ[ழு]த்காரும் வடாசிகளுவதீ உடையார் பண்டாரத்தெ
நெய் அள[க்]கக்கடவர்க[ளாக] கல்வில் வெ[வ]ட்டினபடி ||— [க*] உடைய[ர்]
ஸ்ரீராஜராஜதெவர் குடுத்த கல்மாட்டில் திருவினக்குக்கு அடுத்தபடி [உ*]
தஞ்சாவூர்[ப்]பு[ற]ம்படி [மாதி]வூர்த்[தெ]ருவில் இருக்கும் இல[ட]யன் [சூ]றறி
பாக்கராதக்கு அடுத்த [பகு கா]ம்பத்தெ[த]ட்டினால் திருவினக்கு ஒன்றிலுக்கு இவன்
[த]ாதும் இவன் [அ]டைகுடி இவன் உடன் பிறந்த [சூற்றி] கார[ண]மும்
சூற்றி [சிர]னதும் சிற்றப்பன் ம[க]ன் வெ[சர]லே குரவு[தும்] வட[க]ரைக்கு-
ன்றக்கூற்றமான[ன] உத்[தங்க]துங்கவளகாட்டெ பழூர் இ[ருக்கும் இல[ட]-
[3.] . . . . . .

TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsari-varman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,— (*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaḷûr-Śâlai,[1] and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Nuḷamba-pâḍi, Taḍigai-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṇḍalam, (*the conquest of which*) made (*him*) famous (*in*) the eight directions,[2] and the seven and a half *lakshas* of Iraṭṭa-pâḍi,— deprived the Śeṛiyas (*i.e.*, the Pâṇḍyas) of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere;[3]— cattle had been given by the lord Śrî-Râjarâjadêva[4] for (*burning*) sacred lamps before the lord of the Śrî-Râjarâjêśvara (*temple*); (*other*) cattle had been given by (*other*) donors; and (*other*) cattle were represented by funds (*mudal*),[5] as money (*kâśu*) had been paid (*for their purchase into the temple treasury*). (*These*) cattle were assigned to shepherds (*Iḍaiyar*), who had to supply ghee for the sacred lamps (*from their milk*), at the rate of ninety-six ewes, or forty-eight cows, or sixteen she-buffaloes for

[1] See page 241, note 1.

[2] The composer adds this epithet to Îramaṇḍalam evidently because the latter is the eighth item in the list of Râjarâja's conquests.

[3] The above translation of this passage slightly differs from that which I gave on former occasions. A further change would be necessary, if a various reading, which occurs in an inscription of the 20th year at Sômûr near Karavûr in the Coimbatore district, in an inscription of the 29th year at Mêlpâḍi near Tiruvallam in the North Arcot district, and in three inscriptions of the 1[7]th, 24th and 29th years at Ukkal near Mâmaṇḍûr in the same district, should prove correct. These five inscriptions read ஒதமுதலை instead of ஒதமுதல. Accepting this, we would have to translate:— "(*who*) deprived the Śeṛiyas of (*their*) splendour at the very moment when Udagai, which is worshipped everywhere, was (*most*) resplendent," and to assume that Udagai was a city which Râjarâjadêva took from the Pâṇḍyas. The storming of Udagai is actually mentioned in the *Kaliṅgattu-Paraṇi*, canto viii. verse 24; and this verse probably refers to the reign of Râjarâja, because the following verse (25) mentions the invasion of Maṇṇai on the bank of the Gaṅgâ, and the annexation of Kaḍâram (by his successor Râjêndra-Chôḷa).

[4] In two previously published inscriptions (No. 3, paragraphs 5 and 6, and No. 59, paragraphs 2, 3, 4, 9 and 11), the word *mâḍu*, 'cattle,' was taken in the unusual sense of 'gold.' The present inscription shows, however, that Râjarâja actually gave cattle to the temple. Hence the translation has probably to be changed into:— "the cattle which the king had seized," &c.

[5] On two former occasions (No. 3, paragraph 1, and No. 59, paragraph 1), the expression *mudal-âya* was translated by 'of the first quality,' which I now consider less probable.

each sacred lamp. Besides, calves and bulls which were given along with cows, (*had to be reckoned*) as cows; lambs and rams which were given along with ewes, as ewes; and buffalo calves and he-buffaloes which were given along with she-buffaloes, as she-buffaloes. The shepherds who had received the cattle, themselves and their people, (*viz.*) their relations, and the relations of the latter, had to supply ghee to the treasury of the lord, as long as the moon and the sun endure, at the daily rate of (*one*) *uṟakku* of ghee by the Âḍavallâṉ (*measure*) for each sacred lamp. (*The names of these shepherds*) were engraved on stone as follows:—

2. The cattle which had been given by the lord Śrî-Râjarâjadêva, were assigned to sacred lamps as follows:—

3. From forty-eight cows, which were assigned to the shepherd Śûṟṟi Pâkkaraṉ (*i.e.*, Bhâskara), who resides in the [Gândha]rva Street within the limits[1] of Tañjâvûr,—he himself and his relations, (*viz.*) his uterine brothers [Śûṟṟi] Nâra[ṇ]aṉ (*i.e.*, Nârâyaṇa) and Śûṟṟi [Śîrâ]laṉ,[2] and (*his*) uncle's son [Śô]lai Kuravaṉ,[3] [the shepherd]. . . . . who resides at Paṟu[vûr] in Vaḍakarai-Kuṉṟa-kûṟṟam, *alias* Ut[tuṅga]tuṅga-vaḷanâḍu, ... [have to supply] for one sacred lamp . . . . . .

No. 64. On the outside of the north enclosure.

As appears from its 1st paragraph, this inscription is a continuation of No. 63. The published portion of the 2nd paragraph refers to a shepherd who had received 96 ewes,[4] *viz.*, 69 ewes given by Râjarâjadêva, and 27 ewes purchased for 9 *kâśu*, in order to supply ghee for a temple lamp.

Text.

[1.] [ஶ்ரீ ஶ்ரீ] [॥*] உடையார் [ஸ்ரீ]ராஜராஜதே[வ]ர் குடுத்த கல்மாட்டி ஆங்குடுத்தார் குடுத்த கால்ம[ர்]ட்டி ஆங்காசும் அக்கமுங்குடுத்த முதலான கால்மாட்டி ஆக்கிருவினக்குக்கு அடுத்தபடி கல்லில் வெட்டின [க*] தஞ்சாஊ[ர்ப்பு]றம்[ப]டி மாதூஊ-ற்தெருவில் இருக்கும் இடைய[ன்] வி . . . . . [உ]-டை[யார் ஸ்ரீராஜராஜ]தேவர் கு[டுத்த] [க]ல்மாட்டில் அடுத்த

[2.] [ஆடு] அ[ம்]பத்தொன்[ப]தும் பெருந்தரம் [உத்]தரங்குடையான் கெர[ளவி]கிலிடங்களுன [வி]ல்லவ[மூ]வெந்தவெளான் தன்னை உடையார் ஸ்ரீராஜராஜதேவர் கொறிப்பொரில் [ஊ]த்தை அட்டாமல் என்று கடவ திருவினக்குக்கு வைத்[த] காசில் குடுத்த காசு ஒன்[பதி]னால் க[ாசு ஒன்றி]னுக்கு ஆடு] மூ[ன்றாக] . . . . . [6] [தொண்ணூற்றினால் தி]-

[3.] . . . . . .

Translation.

1. Hail! Prosperity! There were engraved on stone (*the names of the shepherds*) to whom had been assigned, for (*burning*) sacred lamps, cattle given by the lord Śrî-Râjarâjadêva,

[1] See page 124, note 2.

[2] This person is evidently called after Śirâḷadêvar, one of the characters of the *Periyapurâṇam*; see page 172, note 2.

[3] This is the Tamil form of *gurava*, which occurs in Sanskrit inscriptions instead of *guru*; see *Ind. Ant.*, Vol. XIV, p. 140, note 4, and Vol. XV, p. 304; *Epigraphia Indica*, Vol. II, p. 161. The word *gurava* must be derived from *guravaḥ*, the honorific plural of *guru*, which was popularly mistaken for a singular.

[4] This number of ewes was required for each lamp according to No. 63, paragraph 1.

[5] This break may have to be filled up by ஒத்த ஆடு இருபத்தெழும் ஆக ஆடு.

cattle given by (*other*) donors, and cattle which were represented by funds, as *kâśu* and *akkam*[1] had been paid (*for their purchase into the temple treasury*):—

2. [To] the shepherd ..... who resides in the Gândharva Street within the limits of Tañjâvûr, were assigned sixty-nine ewes out of the cattle which had been given by the lord Śrî-Râjarâjadêva; and (*to the same shepherd*) were given nine *kâśu* out of the money which had been deposited by the *Perunduram*[2] [Ut]taraṅg-uḍaiyâṉ Kêra[ḷa-Vî]diviḍaṅgaṉ,[3] *alias* [Vi]llava-Mûvênda-Vêḷâṉ, for (*burning*) a sacred lamp, which he had vowed (*to put up*) because the lord Śrî-Râjarâjadêva did not take his life[4] in the battle of Kôṛi.[5] [At the rate of three ewes for each *kâśu*,[6] this comes to twenty-seven ewes. Altogether, (*the shepherd received*) ninety-six ewes. From (*these*)]

. . . . . .

No. 65. On the outside of the north enclosure.

This inscription records an order of king Râjarâjadêva, by which he assigned a daily allowance of paddy to each of forty-eight persons, whom he had appointed before the 29th year of his reign, in order to recite the *Tiruppadiyam* in the temple, and to two persons who had to accompany the others on drums. This statement is of considerable importance for the history of Tamil literature[7] as an unmistakable proof of the existence of the Śaiva hymns which go by the name of *padiyam* or *padiyam*, and which are collected in the *Dêvâram*, in the time of Râjarâja. The names of the fifty incumbents serve to corroborate this identification of the *Tiruppadiyam* with the *Dêvâram*, as part of them are derived from the names of the three authors of the *Dêvâram*,[8] *viz.*, Tirunâṉaśambandaṉ (paragraph 7) or Śambandaṉ (10, 22, 34, 38, 42), Tirunâvukkaraiyaṉ[9] (6, 12, 14, 19, 28, 43, 45), and Nambi-Ârûraṉ (41, 44) or Ârûraṉ (19, 22). The name of two other incumbents, Śirâḷaṉ (13, 15),[10] is derived from Śirâḷadêvar, one of the sixty-three Śaiva devotees, who is referred to in No. 43, paragraph 19. A number of other names pre-supposes the existence of certain Śaiva temples which, without exception, are mentioned in the *Periyapurâṇam*. Among these are the temples at Tiruvâñjiyam (2), Ârûr (8) or Śrî-Ârûr (21),

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[1] According to No. 6, paragraphs 15 and 20, and No. 24, paragraph 3, one *akkam* is ¼ *kâśu*.

[2] See page 141, note 1.

[3] According to the introduction of the *Periyapurâṇam*, Vîdiviḍaṅgaṉ was the name of the son of the mythical Chôḷa king Manu, to whom reference is made on page 154 of this volume.

[4] This translation of [ಕಾಯ್]ದ ಅರಸ is purely tentative.

[5] Kôṛi is a name of Uṟaiyûr, the supposed ancient capital of the Chôḷas, near Trichinopoly. The donor appears to have incurred Râjarâja's disfavour for having lost the battle, but to have been subsequently pardoned.

[6] The same rate is referred to in No. 6, paragraphs 18 and 21.

[7] I avail myself of this opportunity for drawing attention to a discovery which my First Assistant, Mr. Venkayya, has made in an inscription in the Vishṇu temple of Raṅganâtha at Śrîraṅgam near Trichinopoly. This inscription is dated in the 18th year of the reign of Kulôttuṅga-Chôḷa I. (A.D. 1081) and makes provision for offerings on three nights, during which the text (beginning with) "*Têṭṭarundiṟal*" was recited before the god. This text is the second chapter of the sacred hymns of Kulaśêkhara, one of the twelve Vaishṇava saints whose works are incorporated in the *Nâlâyiraprabandham*. Accordingly, Kulaśêkhara must have lived before the end of the 11th century, and not in the 12th or 13th century, as Dr. Caldwell (*Comparative Grammar*, p. 143 of the Introduction) conjectured.

[8] See the introduction to No. 38, p. 152.

[9] In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that this devotee was probably a contemporary of the two Pallava kings Mahêndravarman I. and Narasiṁhavarman I.

[10] Compare page 251, note 2.

Tiruvâymûr (30), Maṟaikkâḍu (41) or Tirumaṟaikkâ[ḍu]* (17), Aiyâru (46), and perhaps Tiruviḍaimarudûr (51). The name Veṇkâḍaṉ (16, 27, 29, 36, 40) is derived from Veṇkâḍu or Tiruveṇkâḍu, after which the mother of the saint Śirâḷadêvar was called Tiruveṇkâṭṭu-Naṅgai.[1] The god at Chidambaram is alluded to by the names Ambalavaṉ (11), Ambalattâḍi (4, 47), Ambalakkûttaṉ (18), Kûttaṉ (20, 26, 29, 31, 49), Tillaikkûttaṉ (49), Tillaikkaraiśu (33), and Eḍuttapâdam (9, 24, 32).

The name Tiruveṇâval (3) is identical with *tiru-veṇ-ṇâval*, "the sacred white *jambû* tree" in the Śaiva temple on the island of Śrîraṅgam near Trichinopoly. This temple is now called Jambukêśvara, Tiruvâṉaikkâval[2] or (by the Post Office) Tiruvâṉaikkôyil. The first of these three names means "(the image of) Îśvara (*i.e.*, Śiva) (under) the *jambû* (tree)," and the two others are corruptions of the ancient name of the locality, *viz.*, Tiruvâṉaikkâ, "the sacred elephant-grove." The full designation of the god, as used in the Jambukêśvara inscriptions, is "the lord of the sacred elephant-grove (Tiruvâṉaikkâ), *alias* the lord of the three worlds, who is pleased to reside gladly under the shade of the sacred white *jambû* tree (*tiru-veṇ-ṇâval*)." This name and the modern name Jambukêśvara refer to an ancient legend, which is thus narrated in the *Periyapurâṇam* (p. 239 of the Madras edition of 1888):— "In a grove near the Chandratîrtha (*i.e.*, the Moon-tank) in the Chôḷa country, a *liṅga* of Śiva made its appearance under a white *jambû* tree (*veṇ-ṇâval*). This was daily worshipped by a white elephant. Therefore the place received the name of "the sacred elephant-grove" (Tiruvâṉaikkâ). Over the *liṅga*, a spider constructed a canopy, in order to prevent dry leaves from dropping on the *liṅga*. When the elephant saw the cobwebs, he tore them down, because he considered them out of place. The spider became angry, crawled into the trunk of the elephant and bit it. The animal dashed its trunk on the ground and died. So did the spider. In due course, the spider was reborn as the son of the Chôḷa king Śubhadêva and of his queen Kamalavatî. The boy received the name Kô-Śeṅgaṉâṉ[3] and inherited his father's kingdom. He possessed the faculty of remembering his former births and constructed a temple of Śiva near the white *jambû* tree in the sacred elephant-grove, where he, as a spider, had formerly worshipped the *liṅga*." A distinct allusion to this legend occurs in a Jambukêśvara inscription of the Pâṇḍya king Kô-Mâṟa-varman, *alias* Kulaśêkharadêva, which mentions "the sacred street called after (the god) who transformed a spider into a Chôḷa (king)."[4] That the legend, and the Jambukêśvara temple itself, was in existence in about A.D. 1000, may be concluded from the subjoined inscription, in which the word *tiruve[ṇ]ṇâval* forms part of the name of one of the donees.

Of historical interest is the name Râjâdittaṉ (47), which appears to have been bestowed on its bearer in commemoration of Râjâditya, the Chôḷa contemporary of the Râshṭrakûṭa king Kṛishṇa III.[5]

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [‖*] திருமகள் பொலம்பொ ருதிலச்செல்வி[ய]ர்தனக்கெய[ரி]மை பூ[ண்]-
டமை மனக்கொ[ள்]க்கொத்த[ரூ]ர்ச்சாலை கலமுறத்தரு[னி] ெவ்வுகை[கர]ெ[ம்]கங்க-
பாடியர்த்த[டி]கைப[ர]டிய[ம் துன]ம்[ப]பாடிய[ங்கு]டமேலாடெங்கொல்லமுக்க[னி]ங்க]-

[1] See No. 43, paragraph 16. Tiruveṇkâḍu is in the Śirgâṛi (Shiyali) tâlluqa of the Tanjore district.

[2] The form Âṉaikkâval occurs in the *Vikkirama-Śôṛaṉ-Ulâ*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

[3] This king is considered as one of the sixty-three devotees of Śiva; see p. 152 f.

[4] சிலத்திலையச்சொழுஞ்சி ஆன திருத்தெரு.

[5] See Vol. I, p. 112, note 5, and *Epigraphia Indica*, Vol. II, p. 168, note 2.

மும் முரட்டெழில் சிங்களர் சமம[ண்]டலமும்] இரட்டபாடி எழுரை இலக்க-
மும் முன்னீர்ப்பழந்தீவு [ப]ன்னீராயிரமுந்தி[ண்]டிறல்] வென்றி[த்]த-

[2.] ண்டாற்கொண்ட [த]ன்னெழில் வன[ரு]முியுனெல்லாயா[ண்]டுக்தொழுதக வினங்கும்
யாண்டெ செழியரைத்தெசு கொள்] கொளாஜகெலஸிவ[ந்ஜ]ரான ஸ்ரீராஜராஜ-
தே[வ]ர்க்கு யாண்டு இருபத்தொன்பதாவது வரை உடை[ய]சர் ஸ்ரீராஜராஜீஸ்வரஞ்
உடையார்க்[குத்]திருப்பதியம் விண்[ணப்]பஞ்செய்ய உடையார் ஸ்ரீராஜராஜதெவர்
குடுத்த பிட[ர]சர்கள் காற்பத்தெண்மரும் இவர்க[ளி]லெ [தி]லையாய் உடுக்கை
வாசிப்பா-

[3.] ன் [ஒரு]வனும் இவர்களிலெ நிலையாய்க்கொட்டிமத்த[ன]ம் வாசிப்பான் ஒருவனும்
ஆக ஐம்பதின்மர்க்குப்பொரல் நிசதம் கெல்லு முக்குறு[ணி நிவ]க்தமாய் ராஜ-
கெலஸிஹொடொக்கும் ஆடவ[ல்லானென்]னும் மசக்கால[ர]ல் உ[ள]டையார் உன்-
னூர்ப்ப[ண்]டா[ரத்]தெய் பெறவும் இவர்[க]ளில் செ[ந்]தார்க்கும் அனுதெசம்
பொன்னர்க்கு[ந்]தலேமாறு அல்வவர்க்கு அடுத்த முறை கடவார் அக்கெல்லுப்பெ-
ற்று[த்]திருப்பதிய[ம் வி]ண்-

[4.] [ண]ப்பஞ்செ[ர]ய்[யவும் அல்]வவர்க்கு அடுத்த முறை கடவார் தாக்தாம் யொமூஸீ
அ[ல்]லாது விடில் யொமூரா[பி]ருப்[பா]ரை ஆளிட்டுத்திருப்ப[தி]யம் விண்ணப்-
பஞ்செய்வித்து அக்கெல்லுப்பெறவும் அவ்வவர்க்கு அடு[த்]த முறை கடவாரின்றி-
பொழி[பி]ல் அந்த [தியா]யத்தாசெ யொமூரா[பி]ருப்பாரை[த்தி]ரு[ப்]பதியம்
வி[ண்]ணப்பஞ்செய்ய இட்டெ இட்ட அவனெ அவ்வவர் பெறும்படி கெல்லுப்-
பெ[ற]றவும் ஆக இப்படி [உ]டையார் ஸ்ரீரா-

[5.] ஜ[ரா]ஜ[தெ]வர் [திருவாய்] மொழிக்திருளினபடி கல்வில் வெட்டியது ||— [க*]
பாலன் திருவாஞ்செ[ய]த்தடிகன[ான] ராஜராஜப்பிச்சனை [1]உதாசிவனுக்கு நிசதம்
கெல்லு முக்குறுணி ||— [உ*] திருவெண்ணல் செம்பொற்செ[சாதிபா]ன டிகழி-
ணெரோவிடங்க[ப்]பிச்சனை ராகசிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||—
[ங*] பட்டாலகன் [அம்]பலத்தாடியான [2]கொத்தசிவனுக்கு நிச[த]ம் கெல்லு
முக்குறுணி ||— [ச*] பட்டாலகன் சிருட[ட]க்கழலான

[6.] [வா]லு[ர்ஜி]வனுக்கு [நி]சதம் கெல்லு முக்குறுணி ||— [ஞ*] பொற்சுவான்
நி[ரு]காவுக்கரையனை வாலு[ர்ஜி]வனுக்கு நிசதம் கெல்லு முக்குறுணி ||—
[ஈ*] மாதெ[த]வன் நிருகானசம்பக்தனை ராகசிவனு[க்கு நிச]தம் செ[ல்லு
முக்குறுணி] ||— [ஸ*] கபிலையன் ஆரூரான யூர்ஜிவனுக்கு [நி]சதம் செ[க]-
ல்லு மு[க்கு]றுணி ||— [அ*] செ[சட்]டி எடுத்தப[ாதமா]ன [3]கவஜசிவனுக்கு
நிசதம் கெல்லு மு[க்குறு]ணி ||— [ரு*] இசமன் சம்பக்தனை வஜயசிவ-
னுக்கு நிசதம் கெல்-

[7.] லு முக்குறுணி ||— [ய*] அம்ப[ல]வன் [ப]க்[த]ர்க[ன்] . . . [ட]னை
வாசிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [யக*] கம்[ப]ன் திருவுக்க-
ரையனை [3]ஹதாசிவனுக்கு நிசத[ம் கெல்லு முக்குறு]ணி [||—] [யஉ*] சக்-
கன் சிராளனை வாசிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [யங*]
[அ]ப்பி [தி]ருகாவுக்கரையனை கெதசிவனுக்கு நிசதம் கெல்லு முக்குறுணி
||— [யச*] சிவக்கொ[ழு]க்கு சிராளனை யூர்ஜிவனுக்-

[8.] கு நிசதம் செ[க]ல்லு முக்குறுணி ||— [யஞ*] ஐஞ்னூ[ற்று]வன் வெண்காடனை
வஜயசிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [யஈ*] அரையன் அ[னு]-
க்கனை நிருமறைக்[க]ர . . . . [னை யூர்ஜி]வனுக்கு நிசதம் கெல்லு
முக்குறுணி ||— [யஸ*] அரையன் அம்[பல]க்கூ[த்]தனை [4]ஒம்[மா]ர[சிவனு]க்கு

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[1] Read வதாசிவ.
[2] Read வதாசிவ.
[3] Read கவஜசிவ.
[4] Read ஒகார.

நிசதம் கெல்லு முக்குறுணி ||— [லஅ*] ஆரூரன் திருநாவுக்கரை[ய]னை ஞாகபிவனுக்கு நிசதம் கெ-

[9.] ல்லு முக்கு[றுணி] ||— [லசு*] கூத்தன் மழலைச்சிலம்[ப]ான வழுவூர்ப்பிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [உல*] ஐஞ்ஞூற்றுவன் சிய[ச]ூரான கதீ-[ரா*]கூ[பி]வனுக்கு நிசதம் கெல்லு மு[க்கு]று[ணி] ||— [உக*] [சம்ப]க்[தன்] ஆரூரனை வாசிபிவனுக்கு நிசத[ம்] கெல்லு மு[க்]குறு[ணி] ||— [உஉ*] அரையன் பிச்[சனை]ன யாழ்ப்பிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [உசு*] கா[ரூவ]தீ எடுத்த[பா]தப்பிச்சனை ஊரூர்பிவனுக்கு [நி]சதம்

[10.] கெல்லு முக்குறுணி ||— [உச*] வரவரஞாணதீ [ஆ]ச்சனை யாழ்[பி]வனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [உஞ*] கூத்தன் அமரமஞ்சதீ[1] ஆன வடகு[பி]வனுக்கு நிசதம் கெ[ல்லு முக்]கு[றுணி] ||— [உசு*] . . . வெண்-[க]ர[ட]னை கெ[வ]ாரபி[வ]னுக்கு நிசதம் கெல்லு முக்குறுணி ||— [உள*] மாதெவன் திருநாவுக்கரையனை விநாகபிவனுக்கு நிசதம் கெல்லு முக்குறு-ணி ||— [உஅ*] கூத்தன் வெண்காட[ரை]ன ஊரூர்பிவனுக்கு நிசத[ம்]

[11.] கெ[ல்]லு முக்குறுணி ||— [உசு*] ஐஞ்ஞூற்றுவன் திரு[வா]ய்மூரான கவொ-[ரபிவனு]க்கு நிசத[ம்] கெல்லு முக்குறுணி ||— [நல்*] திருமலை கூத்தனை வாசிபிவனுக்கு [நிச]தம் கெல்லு [முக்]குறுணி ||— [நக*] ஐஞ்ஞூற்று-வன் எடுத்தபாதமான யாழ்பிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [நஉ*] அரையன் நில்லைக்கரைசான வழுவூர்பி[வ]னுக்கு நிசதம் கெல்லு முக்-குறுணி ||— [நசு*] கா[ளி] சம்ப[ந்]தனை[ன] யாழ்பி[வனு]க்கு நிசதம் கெல்-லு முக்குறு[ணி] ||— [நச*] கா[ப]ர-

[12.] விகவாலியான ஞா[க]பிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [நஞ*] கெ[வ]-ண்காடன் கபிழிவா[யமா]ன ஊரூர்[பி]வனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [நசு*] சிவனனந்தனை[ன] யொமபிவனுக்கு நிசதம் கெல்லு முக்குறு[ணி] ||— [நள*] சிவ[க்கொழுந்த] சம்பந்தனை கவொரபிவனு[க்கு] நிசதம் கெல்லு முக்குறு[ணி] ||— [நஅ*] [பிராமன் கணவ]னியான ஞாகபிவனுக்கு நிசதம் கெல்லு முக்குறு[ணி] ||— [நகூ*] [பி]ச்சன் வெ[ண்]காடனை கெ[வ]ாரபி-

[13.] வனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [சல*] மறைக்காடன் கம்பி ஆரூர-னை ஞாக[பிவ]னுக்கு [நி]சதம் கெல்லு முக்குறுணி ||— [சக*] சொ-[ம]ன் சம்பந்தனை ஞா[க]பிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [சஉ*] சத்தி திரு[ந]வுக்கரையனை [ஸ்ரீ]மாகபி[வ]னுக்கு நி[ச]தம் கெ[ல்]லு முக்கு-றுணி ||— [சநசு*] பெ[ரு]ந்சுவார்ன் கம்[பி]யா[ரூரனு]ன யாழ்பிவனுக்கு நிச-தம் கெல்லு முக்குறு[ணி] ||— [சச*] ஆச்சன் திருநாவு[க்]கரையனை நெடூபி[வ]னுக்கு நிச[தம்]

[14.] கெல்லு முக்குறுணி ||— [சடு*] ஐயாறன் பெண்ணெர்பாகனை வர்ஷ[பபி]வ-னு[க்கு நி]சதம் கெல்லு முக்குறுணி ||— [சசு*] ராஜாதி[த்]தீ அம்பலத்தா-டியான பிவாபி[வ]னுக்கு [நி]சதம் கெல்லு முக்குறுணி ||— [சள*] கெ[ச]ல்லவ-ன் க[ண]வதி தெ[ம்]பனை[ன] யாழ்பி[வ]னுக்கு நிசதம் கெல்லு மு[க்கு]றுணி ||— [சஅ*] கூத்[தன்] நில்லைக்கூத்தனை ஞாகபிவனு[க்கு] நிசதம் கெல்லு முக்கு-றுணி ||— [சகூ*] உடுக்கை வாசிக்கு[ம்] கெ[ல்]லைதகொமபுறத்து [த]தையரூபி-

[15.] தீ மகன் வழுவூர்தெவரூபித்த[னை]ன ஆ . வி[டங்கஉடுக்கைவிநோதரனை சொமபிவனுக்கு நிசதம் கெல்லு முக்குறுணி ||— [நடு*] கொட்டிமத்த[ன]ம் வாசிக்குஞ்ஞப்பு[க]ம் மருதனை பிவாபிவனுக்கு நிசதம் கெல்லு முக்கு-றுணி ||— [நக*]

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[1] Read வரமஞ்சமன்.

TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, in his life of growing strength, during which,—(*in*) the belief that, as well as the goddess of fortune, the goddess of the great earth had become his wife,— he was pleased to destroy the ships (*at*) Kândaḷûr-Śâlai, and conquered by his army, which was victorious in great battles, Vêṅgai-nâḍu, Gaṅga-pâḍi, Taḍigaipâḍi, Nuḷamba-pâḍi, Kuḍamalai-nâḍu, Kollam, Kaliṅgam, Îra-maṇḍalam, (*which was the country*) of the Śiṅgaḷas who possessed rough strength, the seven and a half *lakshas* of Iraṭṭa-pâḍi, and twelve thousand ancient islands of the sea,— deprived the Śeṛiyas of (*their*) splendour at the very moment when (*they were*) resplendent (*to such a degree*) that (*they were*) worthy to be worshipped everywhere;— the lord Śrî-Râjarâjadêva had given, — for reciting the *Tiruppadiyam* before the lord of the Śrî-Râjarâjêśvara (*temple*),— forty-eight musicians (*Piḍârar*), one person who should constantly beat the small drum[1] in their company, and one person who should constantly beat the big drum (*koṭṭi-mattaḷam*)[2] in their company. These fifty persons were to receive from the city treasury of the lord a daily allowance (*nibandha*) of three *kuṟuṇi* of paddy each, (*measured*) by the *marakkâl* called (*after*) Âḍavallâṉ, which is equal to a *râjakêsari*. Instead of those among these persons, who would die or emigrate,[3] the nearest relations of such persons were to receive that paddy and to recite the *Tiruppadiyam*. If the nearest relations of such persons were not qualified themselves, they were to select (*other*) qualified persons, to let (*these*) recite the *Tiruppadiyam*, and to receive that paddy. If there were no near relations to such persons, the (*other*) incumbents of such appointments[4] were to select qualified persons for reciting the *Tiruppadiyam*, and the person selected was to receive the paddy in the same way, as that person (*whom he represented*), had received it. Accordingly, (*the names of these fifty persons*) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order:—

2. To Pâlaṉ (*i.e.*, Bâla) Tiruvâñji[ya]ttaḍigaḷ,[5] *alias* Râjarâja-Pichchaṉ, *alias* Sadâśivaṉ, three *kuṟuṇi* of paddy per day.

3. To Tiruveṇâval Śembor[chôḍi], *alias* Dakshiṇa-Mêru-Viṭaṅka-Pichchaṉ, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

4. To Paṭṭâlagaṉ[6] [Am]balattâḍi,[7] *alias* Manôtma-Śivaṉ,[8] three *kuṟuṇi* of paddy per day.

5. To Paṭṭâlagaṉ Śiru[ḍ]aikkaṟal,[9] *alias* Pûrva-Śivaṉ, three *kuṟuṇi* of paddy per day.

6. To Poṟchuṟaraṉ Tirunâvukkaraiyaṉ, *alias* Pûrva-Śivaṉ, three *kuṟuṇi* of paddy per day.

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[1] ಒಡಕ್ಕಱ corresponds to the Sanskrit *huḍukkâ*. [2] ಕೊಟ್ಟಿಮತ್ತಳಂ is derived from the Sanskrit *mardala*.

[3] ಅಯ್ಯಾವೆಕ್ಕಟ್ಟು is evidently a vulgar corruption of the Sanskrit *anyadêśa*.

[4] This meaning of *niyâyattâr* or *niyâyaṅgaḷilâr* may be derived from one of the clauses in No. 66, paragraph 1. As suggested on page 96, note 3, *niyâyam*, 'an appointment,' may be a corruption of the Sanskrit *nyâsa*.

[5] *I.e.*, "the devotee of Tiruvâñjiyam." This Śaiva shrine is mentioned in the *Periyapurâṇam* as Vâñjiyam, and is now called Śrivâñchiyam. It is situated in the Naṉṉilam tâlluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276.

[6] This word may be a corruption of the Sanskrit *bhaṭṭâraka*.

[7] This name means "he who dances in the (Golden) Hall," and is synonymous with Naṭarâja, the deity of the Chidambaram temple.

[8] The first part of this compound may be a corruption of Manônmaṇi, a name of Pârvatî.

[9] *I.e.*, "(the worshipper of) the feet of Śri."

7. To Mâdêvaṉ (*i.e.*, Mahâdêva) Tirunâṉaśambandaṉ, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

8. To Kayilâyaṉ (*i.e.*, Kailâsa) Ârûr, *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

9. To [Śeṭ]ṭi Eḍuttap[âdam],[1] *alias* Kavacha-Śivaṉ, three *kuṟuṇi* of paddy per day.

10. To Irâmaṉ (*i.e.*, Râma) Śambandaṉ, *alias* Satya-Śivaṉ, three *kuṟuṇi* of paddy per day.

11. To Amba[la]vaṉ-[Pa]t[ta]rga[l][2] ..... *alias* Vâma-Śivaṉ, three *kuṟuṇi* of paddy per day.

12. To Kam[b]aṉ Tirunâvukkaraiyaṉ, *alias* Sadâśivaṉ, three *kuṟuṇi* of paddy per day.

13. To Nakkaṉ (*i.e.*, Nagna) Śirâḷaṉ, *alias* Vâma-Śivaṉ, three *kuṟuṇi* of paddy per day.

14. To [A]ppi Tirunâvukkaraiyaṉ, *alias* Nêtra-Śivaṉ, three *kuṟuṇi* of paddy per day.

15. To Śivakko[ṟu]ndu[3] Śirâḷaṉ, *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

16. To Aiññûṟṟuvaṉ Veṇkâḍaṉ, *alias* Satya-Śivaṉ, three *kuṟuṇi* of paddy per day.

17. To Araiyaṉ A[ṇaṉ]kkaṉ, *alias* Tirumaṟaikkâ..... [*alias* Dharma-Śi]vaṉ, three *kuṟuṇi* of paddy per day.

18. To Araiyaṉ Am[bala]kkûttaṉ,[4] *alias* Ôm[kâ]ra-Śivaṉ, three *kuṟuṇi* of paddy per day.

19. To Ârûraṉ Tirunâvukkaraiyaṉ, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

20. To Kûttaṉ[5] Maṟalaichchilam[b]u, *alias* Pûrva-Śivaṉ, three *kuṟuṇi* of paddy per day.

21. To Aiññûṟṟuvaṉ Śîy[â]rûr,[6] *alias* Ta[tpuru]sha-Śivaṉ, three *kuṟuṇi* of paddy per day.

22. To [Śamba]ndaṉ Ârûraṉ, *alias* Vâma-Śivaṉ, three *kuṟuṇi* of paddy per day.

23. To Araiyaṉ Pich[chaṉ], *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

24. To Kâ[śyap]aṉ Eḍutta[pâ]da-Pichchaṉ, *alias* Rudra-Śivaṉ, three *kuṟuṇi* of paddy per day.

25. To Subrahmaṇyaṉ [Â]chchaṉ, *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

26. To Kûttaṉ Amarabhujaṅgaṉ, *alias* Satya-Śivaṉ, three *kuṟuṇi* of paddy per day.

27. To . . . . . Veṇkâḍaṉ, *alias* Aghôra-Śivaṉ, three *kuṟuṇi* of paddy per day.

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[1] This name means "he who lifts his leg (in dancing)," and is synonymous with Naṭarâja, as Ambalattâḍi in paragraph 4. The same word occurs in No. 27, paragraph 1, and on page 131, note 5, text line 9.

[2] *I.e.*, "the devotee (*bhakta*) of the god of the (Golden) Hall (at Chidambaram)."

[3] *I.e.*, "the sprout of Śiva." [4] *I.e.*, "the dancer in the (Golden) Hall (at Chidambaram)."

[5] This is the same as Ambalakkûttaṉ in paragraph 18.

[6] This and Śriyârûr (in the first verse quoted on p. 153) are Tamil forms of Śrî-Ârûr, *i.e.*, Ârûr (paragraph 8 of the present inscription) or Tiruvârûr in the Negapatam tâlluqa of the Tanjore district.

28. To Mâdêvaṉ Tirunâvukkaraiyaṉ, *alias* Vijñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

29. To Kûttaṉ Veṇkâḍaṉ, *alias* Rudra-Śivaṉ, three *kuṟuṇi* of paddy per day.

30. To Aiññûṟṟuvaṉ Tiru[vâ]y[mû]r,[1] *alias* Aghôra-Śivaṉ, three *kuṟuṇi* of paddy per day.

31. To Tirumalai Kûttaṉ, *alias* Vâma-Śivaṉ, three *kuṟuṇi* of paddy per day.

32. To Aiññûṟṟuvaṉ Eḍuttapâdam, *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

33. To Araiyaṉ Tillaikkaraiśu,[2] *alias* Pûrva-Śivaṉ, three *kuṟuṇi* of paddy per day.

34. To Kâ[ḷi] Śambandaṉ, *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

35. To Kâ[p]âlika-Vâli, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

36. To Veṇkâḍaṉ Namaśśivâ[yam], *alias* Rudra-Śivaṉ, three *kuṟuṇi* of paddy per day.

37. To Śivaṉ Aṉantaṉ, *alias* Yôga-Śivaṉ, three *kuṟuṇi* of paddy per day.

38. To Śivakkoṟu[ndu] Śambandaṉ, *alias* Aghôra-Śivaṉ, three *kuṟuṇi* of paddy per day.

39. To [Irâmaṉ Kaṇava]di (*i.e.*, Gaṇapati), *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

40. To [Pi]chchaṉ Veṇkâḍaṉ, *alias* Aghôra-Śivaṉ, three *kuṟuṇi* of paddy per day.

41. To Maṟaikkâḍaṉ[3] Nambi-Ârûraṉ, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

42. To Śô[m]aṉ (*i.e.*, Sôma) Śambandaṉ, *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

43. To Śatti (*i.e.*, Śakti) Tirunâvukkaraiyaṉ, *alias* [Î]śâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

44. To Poṟchuvaraṉ Nambi-Â[rûraṉ], *alias* Dharma-Śivaṉ, three *kuṟuṇi* of paddy per day.

45. To Âchchaṉ Tirunâvukkaraiyaṉ, *alias* Nêtra-Śivaṉ, three *kuṟuṇi* of paddy per day.

46. To Aiyâṟaṉ[4] Peṇṇôrbâgaṉ,[5] *alias* Hṛida[ya-Śi]vaṉ, three *kuṟuṇi* of paddy per day.

47. To Râjâdi[tt]aṉ Ambalattâḍi, *alias* Śikhâ-Śivaṉ, three *kuṟuṇi* of paddy per day.

48. To [Ś]elvaṉ Ka[ṇa]vadi Te[m]baṉ, *alias* [Dharma-Śi]vaṉ, three *kuṟuṇi* of paddy per day.

49. To Kûttaṉ Tillaikkûttaṉ,[6] *alias* Ñâna-Śivaṉ, three *kuṟuṇi* of paddy per day.

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[1] Tiruvâymûr, which is called Vâymûr in the *Periyâpurâṇam*, belongs to the Negapatam tâlluqa of the Tanjore district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 282.

[2] *I.e.*, "the king (or god) of Tillai (Chidambaram)."

[3] Maṟaikkâḍu is the Tamil equivalent of the Sanskrit Vêdâraṇyam, the name of a place near Point Calimere, which is mentioned in the *Periyapurâṇam*. The form Tirumaṟaikkâ[ḍu] occurs in paragraph 17.

[4] Aiyâṟu or Tiruvaiyâṟu, *i.e.*, 'the sacred five rivers,' is a place on the northern bank of the Kâvêri, 7 miles north of Tañjâvûr. The name Tiruvaiyâṟu and that of its Śaiva temple, Pañchanadîśvara, refer to the five principal rivers of the delta of the Kâvêri.

[5] This is the Tamil equivalent of the Sanskrit Ardhanârîśvara.

[6] *I.e.*, "the dancer at Tillai (Chidambaram)."

50. For beating the small drum, to Sûryadêva-Kramavittaṉ,[1] *alias* ..... Viḍaṅga-Uḍukkai-Vijjâdiraṉ,[2] *alias* Sôma-Śivaṉ, the son of [Ta]ttaya-Kramavittaṉ of [Dv]êdaigômapuṟam,[3] three *kuṟuṇi* of paddy per day.

51. For beating the big drum, to Guṇappu[ga]r Marudaṉ,[4] *alias* Śikhâ-Śivaṉ, three *kuṟuṇi* of paddy per day.

No. 66. On the outside of the north enclosure.

This very long inscription, which bears the same date as No. 65, and resembles it in style, records an order of king Râjarâjadêva, by which he assigned the produce of certain land to a number of men who had to perform various services in connection with the temple, and to four hundred women, evidently dancing-girls, who had been transferred to the establishment of the Râjarâjêśvara temple from that of other temples in the Chôḷa country. Each person received one or more shares, each of which consisted of the produce of one *vêli* of land, which was calculated at 100 *kalam* of paddy. This statement is valuable, as it enables us to ascertain, by a comparison of the produce in paddy with the extent of the land, that the unnamed land-measure, which is referred to in two other Tañjâvûr inscriptions of Râjarâja (Nos. 4 and 5), is meant for the *vêli*. According to the *Dictionnaire Tamoul-Français*, the modern equivalent of the *vêli* is 26,755 square metres.

Paragraphs 3 to 402 contain a list of the names of the dancing-girls whom Râjarâja had imported and settled in the neighbourhood of the Tañjâvûr temple. The names of some of these women are of historical interest, as they refer to the designations of sacred places and of royal personages. Of the latter kind are:—Râjarâji (paragraphs 65 and 268), Râjakêsari (10), and Arumoṟi[5] (236, 369), which are derived from different names of the reigning king. The name Kundavai (215) is identical with that of Râjarâja's elder sister,[6] and the name Aṟiñji (400) appears to be connected with Arimjaya, the Sanskrit name of his grandfather.[7] The name Śeyya-Śôṟam (280) may be connected with the Chôḷa king Śeṅgaṉ,[8] and the name Kaṇṇaradêvi (244) reminds of king Kaṇṇaradêva, whom Mr. Venkayya has satisfactorily identified with the Râshṭrakûṭa king Kṛishṇa III.[9] To the name of each woman is prefixed the name of the temple or village, to which she had been attached before her final transfer to the Râjarâjêśvara temple. On the basis of these references, and of the names of part of the women themselves, which allude to temples and villages, we can draw up a list of temples which were already in existence

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[1] This is a Tamil form of the Sanskrit *Kramavid*, 'one who knows the *Kramapâṭha*.'

[2] *I.e.*, "(he who resembles) a Vidyâdhara (in beating) the small drum."

[3] The same place is mentioned in lines 158 and 421 of the large Leyden grant.

[4] This name is perhaps connected with Tiruviḍaimarudûr, a sacred place in the Kumbhakôṇam tâluqa, which is referred to in the *Periyapurâṇam*.

[5] This surname of Râjarâja occurs in the inscription No. 66 of Vol. I, and forms part of the territorial term Arumoṟidêva-vaḷanâḍu (Vol. II, No. 4, paragraph 2, and *passim*) or Aruḷmoṟidêva-vaḷanâḍu (No. 12, paragraph 1) and of the village names Arumoṟidêva-chaturvêdimaṅgalam (No. 11, paragraph 1) and Aruḷmoṟidêvarpuram (Vol. I, No. 71).

[6] See Nos. 6, 7 and 8 of this volume.

[7] Compare p. 228, note 2.

[8] See p. 152 f. and p. 253.

[9] *Madras Christian College Magazine* for April 1892. Four Tamil inscriptions of Kaṇṇaradêva are known: an unpublished one of the 16th year at Ukkal near Mâmaṇḍûr (in which the king's name is spelled Kaṇṇaradêva), two inscriptions of the 17th and 19th years at Tirukkaṟukkuṇram (*l.c.*), and one of the 26th year near Vêlûr (Vol. I, No. 51). In the three first of these inscriptions, the king receives the attribute கச்சியுந்தஞ்சையுங்கொண்ட, "who took Kachchi (Conjeeveram) and Tañjai (Tanjore)." Kṛishṇa III. was a contemporary of the Chôḷa king Râjâditya; see p. 253, note 5.

when Râjarâja founded the Tañjâvûr temple. Among the Śaiva temples, the more ancient ones will be those whose names are also mentioned in the *Periyapurâṇam*. I subjoin a list of these Śaiva shrines, adding in brackets their names in the *Periyapurâṇam*, whenever they differ in form from the names recorded in the inscription :—

Tiruvaraneṟi or Araneṟi (Araneṟi) at Tiruvârûr; Tirumaṇḍaḷi (Paravaiyuṇ-Maṇḍaḷi) at Tiruvârûr; Tirumûlaṭṭâṇam (Mûlaṭṭâṇam at Tiruvârûr); Tirumâgâḷam (Mâgâḷam) at Ambar; Tirukkârôṇam or Kârôṇam at Nâgapaṭṭaṇam (Nâgai); Tiruvâchchirâmam (Âchchirâmam) at Pâchchil; Tiruppâdâḷi-Îśvara (Pâdâḷich-charam) at Pâmbuṇi; Vaḍataḷi at Paṟaiyâṟu (Paṟaiyâṟai); Ambalam, Poṉṉambalam, Tillai, Poṟkôyil-Tillai, or Maṉṟam (Śidambaram); Âmâttûr; Kaḍambûr; Kaṇḍiyûr; Kâṟâyil (Kâṟâyal); Karuvûr; Kôṭṭûr; Nallûr; Naṉṉilam; Niyamam (Parudi-Niyamam); Oṟṟiyûr (Tiruvoṟṟiyûr); Pandaṉanallûr; Paṟuvûr (Tirupparuvûr); Talaiyâlaṅgâḍu; Tiruchchôṟṟuṭṭuṟai (Śôṟṟuṭṭuṟai); Tirukkoḷḷambûdûr (Koḷḷambûdûr); Tirumaṟaikkâḍu or Maṟaikkâḍu (Vêdâraṇiyam); Tirunettâṇam (Neyttâṇam); Tiruppaṟaṇam; Tiruppûvaṇam or Pûvaṇam; Tiruttoṅgûr (Toṅgûr); Tiruvaiyâṟu or Aiyâṟu; Tiruvâlaṅgâḍu; Tiruvâṉaikkâ;[1] Tiruvêdigudi (Vêdigudi); Tiruviḍaimarudil (Tiruviḍaimarudûr); Tûṅgâṉai (Tûṅgâṉai-Mâḍam); Vaḍavâyil (Vaḍamullaivâyil); Vayalûr (Viyalûr); and Veṇkâḍu (Tiruveṇkâḍu).

A few of the women are called after Vaishṇava shrines which are mentioned in the *Nâlâyiraprabandham*, *viz.*, Araṅgam (Śrîraṅgam), Tiruvêṅgaḍam (Tirumalai), Âli (Tiruvâli), and Śîkurugûr (Tirukkurugûr). Others were transferred to Tañjâvûr from temples which, to judge from the second part of their names,[2] belong to the Vaishṇava sect, *viz.*, Avaṉinârâyaṇa-Viṇṇagar at Ambar, Śrîtâṟi-Viṇṇagar at Arapuram, and Śrîpûdi-Viṇṇagar at Pâmbuṇi.

The second part of the inscription (paragraphs 403 to 510) consists of a list of male temple servants, *viz.*, dancing-masters, musicians, drummers, singers, accountants, parasol-bearers, lamp-lighters, watermen, potters, washermen, barbers, astrologers, tailors, a brazier, carpenters, a goldsmith, and others the reading or meaning of whose designations remains doubtful. Some of these persons are called after king Râjarâja (paragraphs 424, 425, 447, 466, 493, 494, 496, 498, 503) and after his surnames Arumoṟi (406, 466), Mummaḍi-Chôḷa[3] (403, 404, 423, 436, 455, 465, 486), Nityavinôda[4] (413, 504), Râjakêsarin (467), and Râjâśraya[5] (413); others after his father Parântaka (448, 458, 496) and after his grandfather Arimjaya (416, 507, 509). The two names Kaṇḍarâdittа (505) and Madurântaka (504) probably refer to the two Chôḷa kings Gaṇḍarâditya and Madhurântaka.[6] The name Taila (435) reminds of the Western Châlukya king Taila II. Other names are derived from the following Śaiva shrines which are mentioned in the

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[1] One of the women is called Tiruveṇṇâval (112), which is the name of the sacred *jambû* tree in the Tiruvâṉaikkâ (Jambukêśvara) temple; see p. 253.

[2] *Viṇṇagar* is probably a corruption of *Vishṇugriha*; see p. 115, note 6.

[3] Mummaḍi-Chôḷa or Mummuḍi-Chôḷa was a *biruda* of Râjarâja; see p. 139, note 1, and p. 222, note 4, and compare *Epigraphia Indica*, Vol. III, p. 17, note 5.

[4] According to the large Leyden grant (l. 70 f., where the original plates read नित्या नित्यविनोद°, while the printed text reads नित्यानित्यविनोद°), Nityavinôda was a surname of Râjarâja. It forms part of the territorial term Nittavinôda-vaḷanâḍu, which is frequently referred to in the Tañjâvûr inscriptions.

[5] According to line 73 of the large Leyden grant, Râjâśraya was a surname of king Râjarâja.

[6] Nos. 5 and 9 of the Table in Vol. I, p. 112.

Periyapurâṇam :— Aiyâṟu (Tiruvaiyâṟu), Ambalam (Śidambaram), Ârûr (Tiruvârûr), Kaṟugâvûr, Maṇaṅjêṟi or Tirumaṇañjêṟi, Maṟaikkâḍu (Vêdâraṇiyam), Maṟapâḍi (Tirumaṟapâḍi), Nettâṉam (Neyttâṉam), Oṟṟiyûr (Tiruvoṟṟiyûr), and Vaḍavâyil (Vaḍamullaivâyil). Finally, three men are called after the Vaishṇava shrines at Araṅgam (Śrîraṅgam), Tiruvelḷaṟai, and Tiruvêṅgaḍam (Tirumalai), which are mentioned in the *Nâlâyiraprabandham*.

TEXT.

First section.

[1.] [வ்ஹஷ்ரீ] ஸ்ரீ [॥*] [இ]ருமகன் பொலி[ப்]பெருகிலச்செல்[வி]யுக்தனக்கெயிறிமை பூண்-
டமை மனக்கொள்க்காக்[த]ளூர்ச்சாலை கல[ம]றத்தருளி வெல்லைகாடுங்கபாடியுக்-
த[டி]கைபாடி-

[2.] [யும் த]னம்[பப]ர[டி]யுங்குடமலைகாடுங்கொல்ல[ழ]ங்களிங்கமும் மூரட்டெழி[ல்]
சிங்களர் [சமம]ண்டலமும் இ[ரட்]டபாடி [ச]முளை இலக்கமும் முன்னீர்ப்ப-
முந்திவை பன்னீராயிரமுந்தீண்]-

[3.] டிதல் வெ[ன்றி]த்தண்டாற்கொண்[ட] தன்னெழில் வளருயிர்[கொல்லையாண்டுக்-
[தொ]ழுதக வினங்கும் யாண்டெ செழியனைத்தெ கொன் கொளாஜகெ[ஸ்]கி-
வதி[ரா]ன ஸ்ரீராஜராஜதெ[வர்]க்கு யா-

[4.] [ண்]டு இருபத்தொன்பதாவது [வ]ர உடை[ய]ர் ஸ்ரீராஜராஜீஸ்வர உடையர-
ர்க்கு திவக்[தக்கா]தாக உடையார் ஸ்ரீராஜராஜதெவர் குடுத்த திவக்தக்காற-
[ர்*]க்கும் உட[ட]யார் ஸ்ரீராஜராஜ[ஜீ]ஸ்வர உடை-

[5.] [யார்] த[னி]ச்செரிப்பெண்டு[கள]ருகச்சொழமண்டலத்துத்தனிச்செரிகளி[ல் இன்]று[ங்-
கு]காண்டு வந்து எற்றின தனிச்செரிப்பெண்களுக்கும் [1]தீவக்தமாக[ப்ப]ங்கு
செய்தபடி பங்கு வழி [ப]ங்கு ஒ-

[6.] [ன்]றினுல் [தி]லன் [ஒ]வியினுல் ராஜகெலனியொ[ட]ராக்கும் ஆடவல்லானென்-
[னு]ம் மரக்காலால் கெல்லு நூற்றுக்[கல]மாக[வும் இப்படி. பங்கு பெற்ற
இவர்களின் செத்தா[ர்]க்கும் அனுதெச-

[7.] [ம்] ஒ[பா]ஞர்க்குத்தலைமாது இவ்[வி]வர்க்கு அடித்த முறை கடவார் இக்காணி
ஒ[ப]த்து[ப்]பணி செய்யவும் அடித்த முறை கடவார் தாக்தாம் யொழி
அல்லாது வி[டி]ல் யொ[ழ]ராய் இருப்பானை ஆ-

[8.] னிட்டு[ப்பணி] செய்வித்துக்கொ[ள்ள]ப்ப[றவும் அ[டி]த்த முறை [கட]வார்
இவ்[ல]ாது விடில் அவ்வவர் தியாயங்களுக்குத்த[க்கவரில் அ]வ்வவர் தியாயங்க[ளி]-
லாகெ ஒ[யாழ]ராய் இருப்[பா]ன[ர] ஆனிட்டு இட்ட [அ]வனை காணி
பெத[வு]-

[9.] ம் [ஆக இப்படி] உ[ட]டையார் ஸ்ரீரா[ஜ]ரா[ஜதெ]வர் [இ]ருவாய் மொழி[க்த]ருளி-
னபடி கல்லில் வெ[ட்டி]யது ॥— [க*] தனிச்செரிப்பெண்டு[க]ள் ॥— [உ*] தெ-
த்[குத்த]ளிச்[செரித்தென்றிறரு தலையிடு திருவையாற்று ஒலொகமாதெவி[ர]ர்.

[10.] ஸ்ரீகரு கக்கன் ஒ[சர]மன்[கைக்]குப்ப[ற்]கு ஒன்றும் ॥— [ங*] [இ]ரண்டாம்
வீடு இ[த்த]னி கக்கன் இர[ண]முகரா[மி]க்குப்பங்கு ஒன்[று]ம் ॥— [ச*]
[மூ]ன்றாம் [வீ]டு இத்தனி க[க்க]ன் உதாரத்துக்குப்பங்கு ஒன்றும் ॥— [ஞ*]
காலாம் வீடு இத்[த]-

[11.] [னி] நக்க[ன் ப]ட்டாலிக்குப்பங்கு ஒன்றும் ॥— [ஃ*] அஞ்சாம் வீடு இத்த[னி]
க[க்க]ன் . எடுத்த[பாதத்துக்]குப்பக்கு ஒன்றும் ॥— [எ*] ஆறும் வீடு இத்த-
னி நக்கன் சொழுலகுந்தரிக்குப்பங்கு ஒன்றும் ॥— [அ*] எழா[ம்] வீடு
இத்த[னி]

[1] Read தீவந்த.

[12.] [கச்]க[ன்] எகவீரிக்குப்பங்கு ஒன்றும் ||— [கூ*] எட்டாம் வீடு காகபட்[ட]னத்-
துத்திரு[க்காரொண]த்து கக்கன் ராசகெ[க]சரிக்கு[ப்ப]ங்கு ஒன்றும் ||— [ல*]
ஒன்பதாம் [வீ]டு இவ்வூர்க்கொயில்தளி கக்கன் தெரி-

[13.] [ச்]சி[க்கு]ப்பங்கு ஒன்[று]ம் ||— [லக*] பத்தாம் [வீ]டு இத்தளி கக்கன் பெரி-
யதெரிச்சிக்கு[ப்]பங்கு ஒன்றும் ||— [லஉ*] பதினென்றும் வீடு இவ்வூர்த்-
திருக்காரொணத்து கக்கன் விச்சாதிரிக்குப்பங்கு ஒன்-

[14.] [றும்] ||— [லஙூ*] [ப]ன்னிரண்டாம் வீடு இத்தளி கக்கன் மறைக்காட்டுக்குப்-
பங்கு ஒன்றும் ||— [லச*] பதின்மூன்றும் வீடு இவ்வூர் கடுவில்தளி கக்கன்
அம்மாதிக்குப்பங்கு ஒன்[று]ம் ||— [லஞ*] பதி[னா]லாம் வீடு ராசகெ[க]-

[15.] ச[ரி]ல்லூர் கக்கன் திருவையாற்றுக்குப்பங்கு ஒன்[று]ம் ||— [லசு*] பதினஞ்-
சாம் வீடு ஜகராயபுரத்து விசயவிஜயமாணிக்கத்து கக்கன் நில்லைஅழிக்குப்பங்கு
ஒன்றும் ||— [லன*] பதினாறும் வீடு

[16.] [இ]த்தளி கக்[க]ன் எச்ச[ம]ண்ஹடைக்குப்பங்கு ஒன்றும் ||— [லஅ*] பதினே-
ழாம் வீடு இவ்வூர்[ப்]ப[வ]ஹிசெரி க[க்க]ன் பரமிக்குப்பங்கு ஒன்றும் ||—
[லசு*] [பதி]னெட்டாம் வீடு திருவிடைமருதில் கக்[க]-

[17.] ன் [நில்லைக்கள]ராச[க்]குப்பங்கு ஒன்றும் ||— [உல*] பத்தொன்பதாம் வீடு
இவ்வூர் கக்கன் அழ[கிக்குப்பங்கு] ஒ[ன்]றும் ||— [உக*] இருபதாம் வீடு
[இ]வ்வூர் கக்கன் சதுரிக்குப்பங்கு ஒன்றும் ||— [உஉ*] இருபத்-

[18.] தொ[ன்றும் வீடு இ]வ்வூர் [க]க்கன் மதுரவாசஹிக்குப்பங்கு ஒன்றும் ||— [உஙூ*]
[இரு]பத்திரண்டாம் [வீ]டு இ[வ்வூர் கக்]க[ன் மா]தெவ[டி]களுக்குப்பங்கு ஒன்-
றும் ||— [உச*] இருபத்தமூன்றும் வீடு இவ்வூர் [க]-

[19.] [க்க]ன்[ன] . . . . . [மணிக்கு]ப்[ப]ங்கு ஒ[ன்]றும் ||— [உஞ*] இருபத்து-
காலாம் வீடு கொமாக்கம்[பீ]ஷ்வரத்து க[க்]கன் [இ]ர[விகுலமாணிக்கத்துக்குப்]பங்கு
ஒன்றும் ||— [உசூ*] இரு[ப]த்தைஞ்சாம் வீடு பழையாற்[று] மு[ள்ளூ]-

[20.] [ர்]க[க்கன்தளி] க[க்கன்] சூ[ரி]சக்குப்பங்கு ஒன்றும் ||— [உள*] இருபத்தாரும்
வீடு இவ்வூர் வ[டதளி க[க்க]ன் வி[ர]ணி[க்குப்]ப[ங்கு ஒன்]றும் ||— [உஅ*]
[இரு]பத்[தெ]ழாம் வீடு இத்தளி கக்கன் தென்னவன்மாதெவிக்குப்பங்கு [ஒ]ன்-
[றும்] [உசூ*]

[21.] இருபத்தெட்டாம் [வீ]டு இ[வ்]வூர் அவனிகாராயணபுரத்து கக்கன் திருவையாற்றுக்-
குப்பங்கு ஒன்[று]ம் ||— [ஙல*] இருபத்தொன்[பதா]ம் [வீ]டு பழை[ய]ாற்று
தென்த[ளி] கக்கன் ம[ர]தெவ[டிக]ளுக்குப்[ப]ங்கு ஒன்றும் ||— [ஙக*] மூப்பத[ர]-

[22.] ம் [வீ]டு [அரபு]ரத்து ஸ்ரீ[தா]ழிவி[ண்ண]க[ர் க]க்கன் [புக]ழிக்[குப்]பங்கு ஒன்-
றும் ||— [ஙஉ*] மூப்பத்தொன்[று]ம் [வீ]டு இவ்வூர்த்திரி[க]ப்பி[ர]ட்[டி]-
ஸ்வர[ஸ்வரத்து கக்க]ன் [பா]ஞ்சாடிக்குப்பங்கு [ஒன்]றும் ||— [ஙஙூ*] [மூப்]-
பத்தி[ரண்]டா[ம்*] வீடு இ[த்த]-

[23.] [ளி] கக்கன் காணவிச்சாதிரிக்குப்பங்கு ஒன்றும் ||— [ஙச*] மூப்பத்தமூன்[று]ம்
வீடு தஞ்சாவூர் எரியூர்காட்டுத்தளி கக்கன் சங்கிக்குப்பங்கு ஒன்றும் [ஙடு*]

[24.] மூப்ப[த்]து[ந]லாம் [வீ]டு இத்தளி கக்கன் க[ர]ணிக்குப்பங்கு [ஒ]ன்றும் ||—
[ஙசூ*] மூப்பத்தைஞ்[சா]ம் வீடு இத்தளி கக்கன் [ஒ]சட்டிக்குப்பங்கு ஒன்றும்
||— [ஙன*] மூ[ப்]ப-

[25.] த்தா[ரு]ம் வீடு இத்தளி கக்கன் [அ]ரவத்துக்குப்பங்கு ஒன்றும் ||— [ஙஅ*]
மூ[ப்]பத்தெழாம் வீடு இத்தளி கக்கன் கக்கத்து[க்]குப்பங்கு ஒன்[று]ம் ||—
[ஙசூ*] மூ[ப்ப]த்தெ-

[26.] ட்டாம் வீடு திரு[வாரூ]ர்ப்பெரிய[தளி]ச்சேரி கக்கன் சிரு[ட]யாளுக்கு[ப்பங்கு]
ஒன்[று]ம் ||— [சல*] மூப்பத்தொன்பதாம் வீடு [இ]வ்வூர் [வடவீரவார]த்து
கக்கன் ப[ர]-

[27.] ல[வ]ர்கு[ப்ப]க்கு [ஒ]ன்றும் ||— [சக*] [க]ாற்பதாம் வீடு இவ்[ஆ]ர்ப்[ப]ரியத-
ளிச்செ[ரி க]க்க[ன் ம]முலே]ச்சிலம்புக்கு[ப்பண்]கு [ஒன்று]ம் ||— [சஉ*] காற்-
பத்தொன்று[ம்] வீடு இ-

[28.] [வ்வூர்த்தி]ரு[ரு]வ[ர]கெதி கக்கன் ஆர[ரஅ]மூதுக்கு[ப்]பங்கு ஒன்றும் ||— [சஉ*]
காற்பத்திர[ண்]ட[ரு]ம் வீ[டு] இவ்வூர் [அரு]மொழிஈஈஸ்[ர]ரூ க[க்கன்] சி[க-
ண்]டிக்கு[ப்ப]க்கு ஒ[ன்றும்] [சச*]

Second section.

[1.] காற்பத்[து]மூன்றும் வீடு இவ்வூர் உலகி[ஸ்வ]ர[ரூ] கக்கன் ப[ரா]ந்தெ[ரு]மாலுக்-
குப்பங்கு ஒன்றும் ||— [சடி*] கா[ற்]பத்துகாலாம் வீடு [இ]ல்[ஆ]ர்த்திருவச-
கெ[லி க]க்கன் [நாராயணி]க்குப்பங்கு ஒ[ன்]று[ம்] [சசு*] [காற்பத்தைஞ்சரு]ம்
வீடு இத்தனி கக்கன் அரவத்துக்குப்[பங்]கு ஒன்றும் ||— [சஎ*] காற்பத்தா-
ரும் வீ[டு] திருவா[ரூ]ர் ஸ்ரீகஜீஸ்வரரூ கக்[ன்] சொரி[வினி]க்குக்குப்பங்கு
ஒன்றும் ||— [சஅ*] க[ாற்]ப[த்]தைாம் [வீ]டு [இவ்]வூர் உலகீஸ்வரரூ க-
க்கன் திரை[க]ச்சுரூருக்கு[ப்]பங்கு ஒன்று[ம்] [சசு*] [காற்]பத்[தெட்டாம் வீடு
இவ்]வூர் ஸ்ரீகஜீஸ்வரரூ [க]க்கன் ஆ[வி]க்குப்பங்கு ஒன்றும் ||— [இ0*]
காற்பத்தொன்பதாம் வீடு மட்[ட]ை [தெ]ன்[த]னி கக்கன் சிகண்டிக்கு[ப்]பங்கு
ஒன்றும் [||—] [இக*] [ஐம்]பதாம் வீடு இவ்வூர் கக்கன் பெற்றதிருவுக்குப்ப-
க்[கு] ஒன்றும் ||— [இஉ*] ஐம்பத்தொன்றும் [வீ]டு தஞ்சாவூர்த்தஞ்சைமா-
ம[ணி]க்கொயில் கக்க-

[2.] ன் [வீரசொ]ழிக்கு[ப்ப]க்கு ஒன்றும் ||— [இசு*] ஐம்[த்திரண்ட]ாம் வீடு
[சிகண்டபுர]த்[து க]க்[க]ன் திருவ[ரா]லங்கா[டி]க்கு[ப்ப]க்கு ஒன்[றும் ||—]
[இச*] ஐம்[பத்]து[மூ]ன்[றும் வீ]டு பரா[ந்]தகபுரத்து [கக்]கன் ெ[ப] . . .
க்குப்பங்கு ஒன்றும் ||— [இஇ*] ஐம்பத்துகாலாம் [வீ]டு இவ்வூர்[ர்] கக்கன்
உத்த[ம]தானிக்குப்பங்கு ஒன்றும் [||—] [இசு*] ஐம்பத்தை[ஞ்]சாம் வீ[டு
கி]ர[ம]த்து அரிருலகெசரிஈஈஸ்வர[ரூ] கக்க[ன்] . . [த்]து[க்]குப்பங்கு ஒன்-
றும் [||—] [இஎ*] ஐ[ம்]பத்[தா]றும் வீடு இத்தனி [க]க்க[ன்] வெ[ண்]கா-
ட்டி]க்கு[ப்பங்கு ஒன்றும்] [இஅ*] [ஐம்பத்தெழாம் வீ]டு இ[த்]தனி கக்கன்
கூத்தா]டிக்குப்[ப]க்கு ஒன்றும்] [இசு*] [ஐ]ம்பத்தெட்டாம் [வீ]டு இத்தனி
கக்கன் சொழருராம[ணி]க்குப்[ப]க்கு ஒன்[று]ம் ||— [சுல*] ஐ[ம்ப]த்[தொ]-
ன்ப[த]ர[ம் வீடு இ]வ்[ஆ]ர் ஆயிரத்தனி கக்கன் [பூ]ங்[க]ர[விக்]குப்பங்கு ஒன்-
றும் ||— [சுக*] அறுபதாம் [வீ]டு இவ்வூர் அரிருலகெசரிஈஈ[ஸ்வர]ரூ கக்கன்
[க]ாஞ்[ஞரி]க்கு[ப்]பங்கு ஒன்றும் [சுஉ*]

[3.] அ[றுபத்]தொன்றும் வீடு [நியம]த்து ஆ[யிர]த்[தனி கக்]கன் தெ[விக்குப்பங்கு
ஒ[ன்று]ம் ||— [சுங*] [அறுப]த்திரண்[ட]ாம் வீடு அம்பர்த்திருமாகாளத்து
கக்[க]ன் கக்கூ[ரி]க்கு[ப்]பங்கு ஒ[ன்றும்] ||— [சுச*] [அறு]பத்துமூன்றும்
[வீ]டு இக்க[ளி] கக்கன் ஈசஜாசஜிச்சுப்பங்கு ஒன்றும் ||— [சுஇ*] அறுபத்-
து[க]ாலாம் வீடு இத்த[னி க]க்க[ன் அ]திமா[வி]க்கு[ப்ப]க்கு [ஒ]ன்[றும் ||—]
[சுசு*] [அறுபத்]தைஞ்சாம் [வீ]டு இவ்வூர் அவ[னி]நாராயணவிண்ணகர்[1]
கக்கன் உ[தையத்தக்குப்ப]க்கு [ஒன்றும்] ||— [சுள*] அறுபத்தாரும் [வீ]டு
இவ்[ஆ]ர்த்தி[ருமாகாளத்து க]க்கன் க[ர]மக்கெ[ர]டிக்கு[ப்ப]க்கு ஒன்றும் [||—]
[சுஅ*] [அ]றுபத்தெழர[ம் வீ]டு இவ்[ஆ]ர் மும்[முப]வ[ர்தனி] கக்கன் நிச்ச-
ஷக்குப்பக்கு ஒ[ன்]றும் ||— [சுசு*] அறுபத்தெட்டாம் [வி]டு கடம்பூர்த்-
தி]ருவினக்கொயில் கக்கன் சு[ப்]பைக்கு[ப்]பக்[கு ஒன்று]ம் [எ0*]

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[1] After காராயண is a crack which resembles an ண. The actual reading may therefore be நாராயணண.

[4.] அமுபத்[தான்]பதாம் [வீ]டு இ[த்தனி கக்கன்] . . வி . . . [க்கு][1]ப்[ப]ங்-[கு] ஒ[ன்]றும் ||— [எக*] எழுபதாம் [வீடு] இத்தனிச்சிறிய[க]க்கன் [க]க்-கத்துக்குப்பங்[கு] ஒன்றும் ||— [எஉ*] [எ]ழு[ப]க்தொன்[று]ம் [வீடு] இத்த-னிப்பெரிய[க]க்கன் [க]க்கத்[துக்]குப்பங்கு ஒன்றும் ||— [எங*] எழுபத்[தி]ர-[ண்]டரம் வீடு இவ்[ஆ]ர் இ[ட்]டாச்சிரமவாஹ கக்கன் த[ணி]வ[ர]ர-ஹிக்கு[ப்ப]ங்கு ஒன்றும் ||— [எச*] எழுபத்தமூன்றும் வீடு திருமறைக்கர-[ட்டு கக்]க[ன்] மாதெவிக்கு[ப்ப]ங்கு ஒன்[றும்] ||— [எஞ*] எழுபத்து[க]ர-வாம் [வீ]டு விடை[ய]பு[ரத்]து கக்கன் அம்[ம]சறிக்[குப்பங்]கு ஒன்[று]ம் [||—] [எசு*] எழுபத்தைஞ்சாம் வீடு வெளூர் க[க்கன்] . . . காப்பகைக்குப்பங்கு ஒன்றும் ||— [எள*] எழுபத்தாறும் வீடு கயதிரபுரத்து கக்கன் திருவீலகண-டிக்குப்பங்கு ஒன்றும் ||— [எஅ*]

[5.] எழு[ப]த்தெ[மூ]ரம் வீடு வீரபுரத்து [கக்கன் ம]ர[ஞப]ரணிக்குப்[ப]ங்கு ஒன்-றும் ||— [எசூ*] எழுபத்[தெட்]டாம் [வி]டு பாச்சில் திருமெற்ற[னி] கக்கன் பெற்றதிரு[வு]க்குப்பங்[கு] ஒன்[று]ம் ||— [அல*] எழுப[த்தொன்]பதாம் வீடு இவ்[வூர்]த்திரு[வா]ச்சிரமத்து [க]க்கன் சொழத்[துக்கு]ப்[ப]ங்கு [ஒன்று]ம் ||— [அக*] எ[ண்]ப[தி]ரம் வீடு [இ]வ்வூர்த்திருமெ[ற்ற]னி [க]க்கன் செங்கு-னத்[து]க்குப்பங்கு ஒன்[று]ம் ||— [அஉ*] எ[ண்]பத்தொன்றும் வீடு வீர[பு]-ரத்து [கக்கன்] . . [க்கு]ப்பங்கு ஒன்றும் ||— [அஙு*] எண்பத்திரண்டாம் வீடு தி[ரு]க்கொள்ளம்[பூதூர் கக்க]ன் பொற்கெரிக்கு[ப்ப]ங்கு ஒன்றும் ||— [அச*] எண்[பத்]தமூன்றும் வீடு [இ]வ்வூர் கக்கன் ஆறு[மி]ர[த்துக்குப்]பங்கு ஒன்[று]ம் ||— [அஞ*] எண்பத்துநாலாம் வீடு கற்பகதாவிபுரத்து கக்கன் தில்லைக்கூத்திக்குப்பங்கு ஒன்றும் ||— [அசு*] எண்பத்[தஞ்சா]-

[6.] ம் [வீ]டு இவ்வூர் [கக்க]ன் ஆரூர்க்குப்[ப]ங்கு ஒ[ன்று]ம் ||— [அள*] எ[ண்]-பத்தாறும் [வீ]டு இ[வ்]வூர் க[க்கன்] சாமுண்டிக்குப்பங்கு ஒன்[று]ம் ||— [அஅ*] எண்ப[த்]தெழாம் வீடு [த]னிச்சாத்தங்குடி கக்கன் [அ]ப[ய]த்-[துக்குப்]பங்கு ஒன்[றும்] ||— [அசு*] எண்[ப]த்தெட்டாம் வீடு தஞ்சா-வூர்ப்பிர[மருட்ட]த்து கக்[கன்] திருமாகாளத்துக்கு[ப்ப]ங்கு ஒன்றும் ||— [கூ*] [எண்]பத்[தெ]ான்பதாம் வீடு இத்தனி [கக்கன் பி]ச்சிக்குப்பங்கு ஒன்றும் ||— [கூ*] [தொண்]ணூறும் வீடு [ப]ல்லவகா[ணபுரத்]து கக்[கன் திருவடி]க[ளுக்குப்]பங்கு ஒன்றும் ||— [கூஉ*] தொ[ண்]ணூற்றொன்றும் வீடு திருமறைக்-காட்டு கக்கன் சாத்[தி]த்துக்குப்பங்கு ஒன்றும் ||— [கூங*] தொண்ணூற்றிர-[ண்டா]ம் [வீ]டு இவ்வூர் கக்கன் திருமலைக்குப்பங்கு ஒன்றும் ||—] [கூச*] இத்தனிச்சேரி வடகிறகு தலைவீடு திருவ[ர]யாற்று ஒலொ[க]மஹாதெவிமாரவ-ஙாத்து கக்கன் வி[க்]கிர[ம]தொங்கிக்குப்பங்கு ஒன்[று]ம் ||— [கூஞ*] இ[ர]-

[7.] [ண்]டரம் [வீ]டு இத்தனி [க]க்கன் பு[கழி]க்கு[ப்ப]ங்[கு] ஒ[ன்]றும் ||— [கூசு*] [மூன்றும் வீ]டு மிறை[யில்] க[க்கன் ம]ாணிக்கத்துக்கு[ப்ப]ங்கு ஒள்-றும் ||— [கூள*] காலாம் வீடு திரு[வாரூர்ப்பெ[ரிய]த[னி]ச்சேரி கக்கன் [மாதெவி]க்கு[ப்பங்கு ஒன்றும்] ||— [கூஅ*] [அ]ஞ்சாம் வீடு [இத்தனி] கக்-கன் திருமூலட்டா[ன]த்து[க்]குப்பங்கு [ஒன்]று[ம்] ||— [கூகூ*] [ஆறும்] வீடு [இ]வ்வூர் வராஹீஸ்வாஹ [கக்]கன் [ஆரூர்க்கு]ப்பங்கு ஒன்று[ம்] ||— [ா*] எழு[ாம் வீடு இ]வ்வூர்ப்பெரி[யதனிச்செரி] [க]க்கன் கண்டி[யூர்க்குப்பங்கு ஒன்[றும்] ||— [ாக*] [எட்ட]ர[ம்] வீடு இவ்வூர் உல[கீ]வாஹ கக்கன் ஆச்சத்[து]க்குப்பங்கு ஒன்றும் ||— [ாஉ*] ஒன்பதாம் வீடு இ[வ்வூ]ர்த்திரு-வாரெ[க]மி கக்க[ன்] அரவத்துக்குப்பங்கு ஒன்றும் ||— [ாகூ*] பத்தா[ம் வீடு

[1] Perhaps வீதிவிடங்கிக்கு has to be read, as in paragraph 106.

இ]த்தனி கக்கன் க[ர]ம்பியத்துக்குப்பங்கு ஒன்[றும்] ||— [ஈச*] பதினென்-
ரும் வீடு இவ்வூர்ப்பெரியதனிச்செரி கக்கன் கண்டி[யூர்]க்குப்ப-

[8.] ங்கு ஒன்றும் ||— [ஈடு*] [ப]ன்னிர[ண்டாம் வீ]டு இத்தனி கக்கன் [வீ]தி[வி]-
டங்கிக்குப்பங்கு ஒன்றும் ||— [ஈசு*] பதின்மூன்றும் வீடு அம்பர் அவனிகா-
ஈாய[ண]விண்ண[க]ர் கக்க[ன்] இன்னினவஞ்சிக்கு[ப்ப]ங்கு ஒ[ன்]றும் ||—
[ஈள*] பதினெ[ஸ]ாம் வீடு இத்த[னி கக்க]ன் மழலேச்சிலம்புக்கு[ப்]ப[ங்]கு ஒன்-
றும் ||— [ஈஅ*] [பதி]னைஞ்சா[ம் வீ]டு [இவ்வூர்த்தி]நமாகாளத்து க[க்க]ன்
செம்[பொ]ன்னுக்குப்பங்கு ஒன்று[ம்] ||— [ஈகூ*] [ப]தினாறும் வீடு திரு-
[வ]வ[யாற்று கக்க]ன் . . . [க்குப்பங்]கு ஒன்றும் ||— [ஈல்*] [ப]தி[னெ-
ழா]ம் [வீ]டு இவ்வூர் கக்கன் ஐயாற்றுக்குப்பங்கு [ஒ]ன்றும் [||—] [ஈக*]
பதி[னெ]ட்டாம் வீடு இவ்வூர் கக்[கன் திரு]வெ[ண்ணெ]ய[க்]கு[ப்ப]ங்கு
ஒன்றும் ||— [ஈஉ*] பத்தொன்பதாம் வீடு பாச்சில் திருவாச்சிராமத்து கக்-
கன் உ[ம]ர்க்குப்பங்கு ஒன்றும் ||— [ஈஊ*] இருபதாம் வீடு பழையா[ற்]-
று[த்தெ]-

[9.] ன்தனி கக்கன் பெற்ற[தி]ரு[வுக்]கு[ப்ப]ங்கு ஒன்றும் ||— [ஈல*] இ[ரு]ப[த்-
தெ]ான்ரு[ம்] வீடு [இன்]னி[கு]டிச்சிறி[யக]க்[கன்] சீரு[டையா]ளுக்குப்பங்கு
ஒன்று[ம்] ||— [ஈஇ*] இருபத்திர[ண்]டாம் வீடு இ[வ்]வூர்ப்பெ[ரி]ய[க]க்-
[க]ன் சீருடையா[ளு]க்கு[ப்]பங்கு ஒன்றும் ||— [ஈஈ*] இருபத்[தமூன்]றும்
வீடு தனிச்சா[த்தங்கு]டி க[க்கன் ஒ]லொகமாதாவுக்குப்[பங்கு ஒ]ன்றும் ||—
[ஈஎ*] இருபத்துநாலா[ம்] வீடு ஜகநா[யபுரத்]தப்ப[கவதி]செரி கக்கன் இ]-
ரு[வுக்குப்]ப[ங்கு ஒன்றும்] ||— [ஈஅ*] இரு(ப)பத்[தை]ஞ்[சாம் வீடு த]ஞ்-
சாவூர்த்தஞ்சைமாமணிக்கோயில் க[க்]கன் மாதெவிக்குப்பங்கு ஒன்று[ம்] ||—
[ஈஈ*] இ[ருப]த்தாறும் வீடு தலையாலங்காட்டு கக்கன் கலிக்கு[ப்]பங்கு ஒன்-
றும் ||— [ஈஉ*] இருபத்தெழாம் வீடு அரபுரத்து ஸ்ரீ[த]ாழி[வி]ண்ண[கர்
கக்கன் திருப்பூவ[ண]த்துக்குப்[பங்கு ஒன்]றும் [||—] [ஈஉ*]

[10.] இரு[ப]த்தெ[ட்ட]ாம் வீடு கற்[பக]காணிபுரத்து [க]க்க[ன்] மருகமாணிக்கத்துக்கு-
ப்பங்கு ஒன்றும் ||— [ஈஉஉ*] [இ]ரு[ப]த்தொன்ப[தா]ம் வீ[டு] இவ்வூர் கக்-
க[ன்] கற்[ப]கமாணி[க்]கத்துக்குப்[ப]ங்கு ஒ[ன்]று[ம்] ||— [ஈஉஈ*] மூப்ப-
[தா]ம் வீடு க[ன்னி]வ[த்]துத்திருஅமலீ(ஸ)ஸ்வர[க்ஷ]க[க்கன் கமிலாயத்துக்கு-
ப்]பங்கு ஒன்றும் ||— [ஈஉச*] மூப்[ப]த்தெ[ன்றும் வீ]டு [கிய]மத்து
ஆயிரத்]தனி க[க்க]ன் ஆ]ச்சத்து[க்குப்]பங்கு ஒன்று[ம்] ||— [ஈஉஇ*] மூப்-
[பத்]திர[ண்டா]ம் [வீ]டு ப[ராச்சில்] திரு[மெற்]ற[னி] கக்[கன் பரா]த்[தெ]-
ரு[ம]ானுக்குப்பங்கு ஒ[ன்று]ம் ||— [ஈஉசு*] மூப்பத்த[மூன்று]ம் வீடு
பழையாற்று வடதனி கக்கன் சொழகுவ[ரை]க்த[ரி]க்கு[ப்ப]ங்கு ஒன்றும் ||—
[ஈஉள*] மூப்ப[த்]தாகாலாம் வீடு பழுவூர்ப்ப[ரை]கவிடை[ஸ]ஸ்வர[க்ஷ]க கக்[கன்
ஆ]வல்லாளருக்குப்பங்கு ஒன்றும் ||— [ஈஉஅ*] மூப்பத்தைஞ்சாம் வீடு [கட-
ம்]பூர்

[11.] க[ஜ்ஸ]ஸ்வர[க்ஷ] க[க்]கன் இ[ன]க்கொயிலுக்கு[ப்]பங்கு ஒன்றும் ||— [ஈஉகூ*]
[மூ]ப்பத்தா[றா]ம் வீடு மாதெவி[ஸ]ஸ்வர[க்ஷ] க[க்]கன் [அ]கிவாட்டிக்குப்பங்கு
ஒன்றும் ||— [ஈகூ*] மூ[ப்]ப[த்]தெழாம் [வீ]டு தஞ்சாவூர் எரி[யூ]ர்காட்டு-
[த்த]னி கக்கன் மாதெ[த]வடிகளுக்கு[ப்ப]ங்கு ஒன்றும் ||— [ஈகஉ*] மூப்பத்-
தெ[ட்ட]ாம் வீடு ஜகந[ாயபுரத்து வி]கு[வி]ஜயஸ்வர[க்ஷ]க கக்கன் [பொ]-
ன்[னுல]ம[ந்தாளுக்கு[ப்ப]ங்கு ஒன்]றும் ||— [ஈகூஉ*] [மூப்பத்]தொன்பதாம்
வீடு பா]ம்[பு]ணி ஸ்ரீ[பூதிவிண்ணக]ர் க[க்கன் காருபிலு]க்குப்[பங்கு] ஒன்[றும்]
[ஈகஊ*] [கா]ற்ப[தாம் வீ]டு . . . . . [க]க்கன் [இ]நுவை-
யாற்றுக்குப்பங்கு ஒன்றும் ||— [ஈகச*] நா[ற்]பத்தொன்றும் வீடு [ஆ]தி[ர]-
த்[தனி] கக்கன் ஐ[ய]ாற்றுக்குப்பங்கு ஒன்றும் ||— [ஈகஇ*] நாற்ப[க்]கிரண்-

[டர]ம் வீடு [கி]றைமதிஇ॰ரஂவாரஂஷ்ட॰ கக்[க]ன் பெற்[றை]மக்குப்பங்கு ஒன்றும் ||— [ஈகூசு*] காற்பத்துமூன்றும் வீடு திருமறைக்க[ாட்டு கக்க]-

[12.] ன் [ம]ாதிக்குப்பங்கு ஒன்றும் ||— [ஈகூன*] [க]ாற்பத்து[க]ாலாம் வீடு ஐ[க]-காயபுரத்து வீகரவிஜய॰ரஂவாரஂஷ்ட॰ கக்கன் திருவுக்குப்பங்கு ஒன்றும் [||—] [ஈகூஅ*] காற்பத்தைஞ்சாம் வீடு இக்[த]னி [க]க்கன் க[ஙிளரு]ம[ர]ணுக்குப்-பங்கு ஒன்றும் ||— [ஈகூசு*] நாற்[பத்]தாரும் வீடு பாச்சில் [திரு]வ[ீ]ஷ்ணஷ்ட॰ கக்கன் [இல்லேலக்கன]ச[சு]க்குப்பங்கு ஒன்றும் ||— [ஈசஐ*] காற்பத்தெழாம் [வீ]டு இவ்வூர்த்தி[ருவாச்சி]ராமத்து க[க்]கன் [உன]மக்கு[ப்ப]ங்கு ஒ[ன்]றும் ||— [ஈசக*] க[ாற்ப[த்]தெட்டாம் வீ[டு] ம[ாதெவி]॰ரஂவாரஂஷ்ட॰ கக்கன் சிறி[ய]ாளுக்கு[ப்ப]ங்கு ஒன்றும் ||— [ஈசஉ*] காற்பத்தொன்பதாம் வீடு திருவிடைம[ரு]தில் [க]க்கன் ஆச்சத்துக்குப்பங்கு ஒன்[று]ம் ||— [ஈசஈ*] ஐம்பதாம் வீடு இவ்வூர் [க]க்கன் காடுகாளுக்குப்பங்கு ஒ[ன்]றும் ||— [ஈசச*] ஐ[ம்]ப[த்தொன்றும் வீ]டு இவ்வூர் கக்கன் பஞ்[ச*]வன்மாதெவிக்குப்பங்கு ஒன்-றும் [ஈசடு*]

[13.] ஐ[ம்]பத்திரண்டாம் வீடு இவ்வூர் க[க்]கன் சிக[ண்]டிக்குப்பங்கு ஒன்றும் ||— [ஈசன*] ஐம்பத்துமூன்றும் வீடு இவ்வூர் கக்[க]ன் [க]ல்லறைக்குப்ப[ங்]கு ஒன்-று[ம்] ||— [ஈசஎ*] ஐம்பத்து[ந]ாலாம் வீடு [அர]புரத்து ஸ்ரீதாழிவின்னக[ர்][1] க்க[ன் சி]த்திரவல்லிக்குப்[பங்]கு ஒன்றும் ||— [ஈசஅ*] ஐம்[ப]த்தை[ஞ்சாம்] வீடு [இ]வ்வூர் கினனங்இ॰ரஂவாரஂஷ்ட॰ [க]க்[க]ன் கல்[லூர்]க்குப்ப[ங்]கு ஒன்-று[ம் ||—] [ஈசகூ*] ஐம்[பத்]தாரும் [வீடு இ]த்தனி [கக்க]ன் [பெருவழிக்-கு[ப்]ப[ங்கு] ஒன்று[ம்] ||— [ஈடுஐ*] [ஐம்ப]த்[தெ]த[ழு]ாம் வீடு கடம்பூர்த்-திருவினங்கொயில் கக்கன் செமானிக்குப்பங்கு ஒன்றும் ||— [ஈடுக*] ஐ[ம்]பத்-[தெ]தட்டாம் வீடு இத்தனி கக்கன் தெ[க]ானடி[க்]குப்பங்கு ஒன்றும் ||— [ஈடுஉ*] ஐம்பத்தொன்[ப]தாம் வீடு [திருவ]ாரூர்த்திருவாதெவி॰ரஂவாரஂஷ்ட॰ கக்-கன் [கம்]பு[கரி]க்கு[ப்ப]ங்கு ஒன்-

[14.] [று]ம் ||— [ஈடுஈ*] அறு[பத]ாம் வீடு இவ்வூர்ப்பெரியதனிச்செரி கக்கன் திரு-மூல[ட்]ட[ர]னத்துக்குப்பங்கு ஒன்றும் ||— [ஈடுச*] [அ]றுபத்தொன்று[ம் வீ]டு இ[வ்]வூர் வ்ரஹதீஷ்வரஷ்ட॰ கக்கன் தெ[சாம]காமிக்குப்[ப]ங்கு ஒன்றும் ||— [ஈடுஞ*] அறு[ப]த்திரண்[டாம் வீடு இவ்]வூர்ப்பெரியதனிச்[செ]ரி [க]க்கன் இ[ராமி]க்குப்பங்கு ஒன்றும் ||— [ஈடுசு*] அறு[பத்]துமூன்றும் [வீ]டு இவ்-வூர் வ்ரஹதீஷ்வரஷ்ட॰ க]க்கன் [எ]ச்[சும]ண[டி]டக்குப்ப[ங்கு ஒன்று]ம் ||— [ஈடுஎ*] [அறுப]த்து[க]ாலாம் வீடு [இ]வ்வூர்த்[தி]ருமண்டளி கக்கன் சுங்[க]ச-சொழிக்குப்பங்கு ஒன்றும் ||— [ஈடுஅ*] அறுபத்தைஞ்சாம் வீடு இவ்வூர் உலகீஸ்வ[ரஷ்ட॰ க]க்கன் பத்தலுக்குப்பங்கு ஒன்றும் ||— [ஈடுகூ*] அறுபத்தா-றும் வீடு அ[ம்]பர் [அ]வனிக[ர]ாயணவி[ண்]ணகர் கக்க[ன் கா]மிக்குப்பங்கு ஒன்றும் ||— [ஈசுஐ*]

[15.] அறுபத்தெழாம் வீ[டு] இத்[தனி] கக்க[ன்] ஆச[ர]ப்ஞ்ச[ரி]க்கு[ப்ப]ங்கு ஒன்றும் ||— [ஈசுக*] அ[று]பத்தெட்டாம் வீடு இவ்வூர் முதுப[க]வத்[னி] கக்கன் [ன]க[வரி]க்கு[ப்ப]ங்கு [ஒன்]றும் [||—] [ஈசுஉ*] அ[று]பத்தொன்பதாம் வீடு [இத்]தனி கக்க[ன்] . . . . . [க்]குப்ப[ங்]கு ஒன்றும் ||— [ஈசுகூ*] எழு[ப]தாம் [வீ]டு இத்தனி கக்கன் சங்கத்துக்குப்ப[ங்]கு [ஒன்று]ம் ||— [ஈசுசு*] [எ]ழுபத்தொ[ன்று]ம் [வீடு] திருவ[வ]யாத்[று] க[க்]கன் [கண்டத்-து]க்குப்ப[ங்]கு ஒன்றும் ||— [ஈசுடு*] எ[ழு]பத்தி[ரண்]டா[ம்] வீடு இவ்வூர் கக்கன் [பச]வைக்குப்பங்கு ஒன்றும் ||— [ஈசுசு*] எழுபத்துமூன்றும் வீடு பழுவூர் அவனிய[மதத்]ப[பு]ரத்து கக்கன் குட்டிக்குப்பங்கு ஒன்று[ம்] ||—

[1] Read வின்னகர்.

[ஈசுள*] எழுபத்துகாலாம் வீடு இவ்வூ[ர்]ப்பகைவிடைஎரஎவாஎஊ கக்கன் அரிகு-லகெசரிக்கு-

[16.] ப்பங்கு ஒன்றும் ||— [ஈசுஎ*] எழுபத்தைஞ்ச[ாம் வீ]டு . . க்[களி]ப்புக[ம்-[மஇஎர]வ[ாஎஊ] கக்கன் குலமா[னு]க்குப்பங்கு ஒன்றும் ||— [ஈசுகூ*] எழு-பத்தாறாம் வீடு இத்தனி கக்[க]ன் க[ரு]ம[ணிக்]கத்துக்குப்[பங்கு ஒன்றும் ||— [ஈளல்*] எழுபத்துள[ழாம் வீடு பு]ஹையச்செரி [க]க்க[ன்] க[க]ச[த்]தா-ளுக்குப்பங்கு ஒன்றும் ||— [ஈளக*] [எழுப]த்த[த]ட்டாம் வீடு கி[ய]ம[த்]து ஆயிரத்த[னி க]க்கன் ச[க்]கிரத்துக்[குப்ப]க்கு ஒ[ன்றும் ||— [ஈளஉ*] [எழு-ப]த்தொ[ன்]பதா[ம் வீடு] இ[வ்]வூர் அரி[ரு]லகெவஸரிஎரஎவாஎஊ கக்கன் [வ]ட-வாயிலுக்குப்பங்கு ஒன்றும் ||— [ஈளஈ*] எண்பதாம் வீடு இவ்வூர் சூவ[கெ]-வஸரிஎரஎவாஎஊ கக்கன் பசா[ந்]தெருமானுக்குப்பங்கு ஒன்றும் ||— [ஈளச*] எண்பத்தொன்றும் [வீ]டு இ[வ்]வூர்ச்ச[ந்]திரமல்லீ(ரஎ)வாஎஊ [க]க்கன் திரு-வெ[வ்]கடத்துக்கு-

[17.] ப்பங்கு ஒன்[று]ம் ||— [ஈளஇ*] [எண்ப]க்கிரண்டாம் வீடு [இவ்வூ]ர் [அ]ரிகு-லகெ[கவஸரி]எரஎவாஎஊ [க]க்கன் சற்பதெவிக்குப்பங்கு ஒன்றும் ||— [ஈளசு*] எண்[ப]த்துமூன்றும் [வீ]டு [க]ன்னிலத்து திருமெற்ற[னி] கக்கன் ஆமா[த்]-தூர்க்குப்[ப]ங்கு ஒ[ன்றும்] [ஈளள*] எ[ண்]பத்துகாலாம் வீடு [காவி]ரிப்பூம்-பட்டனத்து கக்கன் ஊதாரி[க்]கு[ப்ப]ங்கு [ஒன்று]ம் ||— [ஈளஎ*] [எண்ப-[த்]த[ஞ்]ச[ாம்] வீ[டு] ப[முைய]ர[ற்று அனையெரும]ன்[தனி கக்]கன் [சில-ரூனாமணிக்குப்]பங்கு ஒ[ன்]று[ம்] ||— [ஈளசு*] [எ]ண்[ப]த்தாறும் வீடு இ[வ்]வூர் அவனிகாஸர[ய]ணபுரத்து கக்கன் விக்கி[ர]மாதித்திக்குப்[ப]ங்கு ஒ[ன்]-றும் ||— [ஈஅல்*] எண்பத்தெழாம் வீடு இவ்வூர் கக்கன் இல்லிகைறைத்தாரூ-க்குப்பங்கு ஒன்றும் ||— [ஈஅக*] எண்பத்தெட்டாம் வீடு இவ்வூர் வடதனி கக்கன் [கய]னவல்[லி]-

[18.] [க்]குப்[பங்கு] ஒ[ன்று]ம் ||— [ஈஅஉ*] எ[ண்ப]த்[தொன்பத]ர[ாம் வீ]டு [இத்-தனி கக்கன் பெ]ற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ஈஅஈ*] தொண்[ணூ]றும் வீடு ஆயிரத்[தனி] மல்[லீவஸரஎஊ க]க்க[ன்] மதனவ[ல்லி]க்குப்[பங்கு ஒன்றும் ||— [ஈஅச*] [ெ]தா[ண்ணூற்ெ]றொன்றும் [வீ]டு கருப்பூர் கக்க[ன்] எ[த்]த-பாதத்துக்குப்பங்கு ஒன்றும் ||— [ஈஅடி*] தெ[ண்ணூற்றிர[ண்]டா[ம் வீடு] வி[ரபுரத்]து க[க்கன் மீனவன்]மாெ[தவிக்குப்]பங்கு ஒ[ன்றும் ||— [ஈஅசு*] [வடக்கில் தனிச்செ]ரித்தெ[ன்றிற]ரு த[லைவி]ெ திருவா[ரூ]ர் [வுஷ்ணீ]வாஎஊ கக்-கன் மூவர்கண்டிக்குப்பங்கு [ஒன்றும்] ||— [ஈஅள*] இர[ண்]டா[ம் வீ]டு காக[ப]ட்டனத்துத்திருக்காசொணத்து [க]க்கன் சிருடையாஞருக்குப்பங்கு ஒன்றும் ||— [ஈஅஅ*] மூன்றும் [வீ]டு அரபுரத்து கி[க]ணவ்[ஞி]ஸரஎவாஎஊ கக்கன் திரு[வு]க்குப்ப[க்*]-

[19.] கு ஒ[ன்று]ம் ||— [ஈஅகூ*] நாலாம் வீடு [கொட்]டெர்க்[ண]வதி[ரஸரஎவாஎஊ கக்கன் பெ]ற்றதிருவுக்குப்பங்கு ஒன்றும் ||— [ஈகூல*] ஐஞ்சாம் வீடு பா[ம்-புணி] ஸ்ரீ[பூ]தி[விண்ண[கர் கக்கன் பர]ஹ[க்]கு[ப்ப]ங்கு ஒன்றும் ||— [ஈகூக*] [ஆ]று[ம் வீ]டு [க]த்[ப]கதானி[புர]த்து கக்[கன் கற்]பகதானிக்குப்பங்கு ஒன்-று[ம்] ||— [ஈகூஉ*] எழாம் வீடு திருவ[ரூ]ர்ப்பெரியத[னி]ச்செரி கக்க[ன்] ப[ர்]த[ஹக்குப்ப]க்[கு] ஒ[ன்றும்] ||— [ஈகூஈ*] [எ]ட்டாம் வீ[டு இ]வ்[ஆ]ர் [கக்கன்] . . [க்]குப்[ப]ங்[கு] ஒன்று[ம்] ||— [ஈகூச*] [ஒன்ப]தாம் வீடு த[னி]ச்சாத்தங்குடி கக்கன் அம்[பலத்]துக்குப்பங்கு ஒன்றும் ||— [ஈகூடி*] [ப]த்தாம் வீ[டு திருவ]ர[ரூர்ப்பெரியதனி]ச்செரி கக்கன் விளையாச்சிலேக்குப்-பங்கு ஒன்றும் ||— [ஈகூள*] பதினொன்றும் வீடு ஆயிரத்தனி கக்கன் அன-[வ]ரதகுத்தரிக்குப்பங்கு ஒன்றும் ||— [ஈகூள*] பன்னி[ரண்டா]ம்

[20.] விடு இ[வ்வூ]ர் [கக்]கன் ராஜ[ராஜ]மணிக்குப்பக்கு ஒ[ன்]றும் ||— [ராகூஅ*] [பதின்மூன்]றும் விடு கயிரை[பு]ரத்து கக்கன் அரசே[க]நிக்குப்பங்கு ஒன்றும் ||— [ராகூக*] பந்[க]சலா[ம் விடு ஆ]பி[ரத்தனி கக்க]ன் [பட்]டத்துக்குப்[பங்கு ஒ]ன்றும் ||— [உா*] பந்[தீன]ஞ்சாம் [வி]டு இவ்[வூர்] க[க்]கன் இ[ளங்]காவுக்[கு]ப்பங்கு ஒ]ன்றும் ||— [உாக*] [ப]தி[ன]ரும் விடு திருவா[ரூ]ர் [அ]ருெ[மா]ழி[ராயர]ான கக்கன் ெ[மா]ரி[டி]க்குப்பங்கு [ஒன்றும்] ||— [உாஉ*] ப[தினெ]ாம் வி]டு இவ்[வூர்] கக்கன் [கரு]வூர்க்குப்[ப]ங்கு ஒன்றும் ||— [உாஙா*] [ப]தி[கெட்]டாம் விடு பசாக்[தக]ராயர[ான] கக்கன் [தி]ரு[வா]தீனக்காவிக்குப்பங்கு ஒன்று[ம்] ||— [உாச*] பத்[தான்பத]ாம் விடு திரு[ளை]வயாற்று கக்கன் அர[வ]த்துக்குப்பங்கு ஒன்றும் ||— [உாஞ*] இருபதாம் விடு கொட்டேப்[ப]ஞ்ச[வ]ன்மாதெவிராயர[ான] கக்க[ன்] கக்தரிக்குப்பங்கு ஒன்று[ம்] ||— [உாகூ*]

[21.] [இ]ரு[பத்தொ]ன்றும் விடு இத்தனி கக்கன் கம்பாண்டிக்குப்பங்கு ஒன்றும் ||— [உாஎ*] இருபத்திரண்டாம் விடு இத்தனி கக்கன் உமைக்குப்ப[ங்]கு ஒன்றும் ||— [உாஅ*] இருபத்துமூன்றும் [வி]டு இத்த[னி] கக்க[ன் கிட்]டச்செரி]க்குப்பங்கு ஒன்றும் ||— [உாகூ*] இருபத்துக[ர]லாம் [வி]டு இத்த[னி] கக்கன் உமைக்குப்பங்கு ஒன்றும் ||— [உாஙி*] இருபத்தைஞ்சாம் [வி]டு [தி]ருவாரூர்த்[தி]ருவாகெ[பி]ராயர[ான] கக்[கன் சி]த்[தி]ரவல்லிக்[குப்ப]ங்கு [ஒ]ன்றும் ||— [உாஙக*] [இ]ரு[ப]த்தாறும் விடு ஆ]யிரத்[தனி] கக்கன் [பி]ச்[சி]க்குப்பக்கு ஒ[ன்று]ம் ||— [உாஙஉ*] இருபத்தெ[ழு]ம் [வி]டு [வி]டையபுர[த்து]ப்[பு]க[ழி]யரான கக்கன் பெற்ற[தி]ரு[வுக்]குப்பங்கு ஒன்றும் ||— [உாஙஈ*] [இருப]த்தெட்டாம் [வி]டு [தி]ருவா[ரூ]ர்த்[தி]ருமண்ட[னி க]க்க[ன் சி]கண்டி]க்குப்பங்கு ஒன்[று]ம் ||— [உாஙச*] இருபத்தொன்ப-

[22.] [தாம் விடு] இ[த்தனி] க[க்]கன் குத்த[ன]வக்குப்ப[ங்]கு ஒன்றும் ||— [உாஙஇ*] மூப்பதாம் விடு ஆயிரத்தனி மல்லியரான கக்கன் பாக்கரிக்குப்பங்கு ஒன்றும் ||— [உாஙஈ*] [மு]ப்பத்தொன்றும் விடு [திரு]வா[ரூ]ர் ஸுஷ்டியரான கக்கன் பொன்[னு]க்குப்பங்கு ஒன்றும் ||— [உாஙள*] மூப்பத்திரண்டாம் விடு [ஜ]காபுரத்து [வி]கர[ி]விஜயராயர[ான] கக்கன் [பெ]ரும்மானுக்குப்பங்கு ஒன்றும் ||— [உாஙஅ*] மூப்பத்தமூன்றும் வி]டு [ப]ர[க்]தகராயர[ான] கக்கன் சொமகொணு[க்கு]ப்பங்கு ஒ[ன்]று[ம்] ||— [உாஙஈ*] மூப்[ப]த்து[க]லாம் [வி]டு தி[ரு]வ[ாரூ]ர் [அரு]மொழி[ராய]ரான கக்கன் எ[க]வீரிக்குப்பங்கு ஒ]ன்றும் ||— [உாஉஙி*] [மு]ப்ப[த்]தைஞ்சாம் வி[டு ஆ]யிரத்த[னி] கக்கன் ெ[த]விக்[குப்ப]ங்கு ஒன்றும் ||— [உாஉக*] மூப்பத்தாரும் விடு இவ்[வூர்] கக்கன் தி[ரு]வடிகளுக்கு[ப்]பங்கு ஒன்றும் [||—] [உாஉஉ*]

[23.] மூப்பத்தெழா[ம்] விடு [இ]வ்[வூ]ர்க்க[ரியக]க்கன் திருவடிக்குப்பங்கு ஒன்றும் ||— [உாஉஙஉ*] மூப்பத்தெட்டாம் விடு திருவெதிருடி கக்கன் கண்டராச்சிக்குப்பங்கு ஒன்றும் ||— [உாஉச*] மூப்பத்ெ[த]ர்[ன்]பதாம் விடு இவ்வூர் [க]க்[க]ன் குலமா[ணி]க்கத்துக்குப்பங்கு ஒன்றும் ||— [உாஉஇ*] நாற்பதாம் விடு ஆற்றுத்தனி கக்கன் . . . . [க்குப்பங்கு ஒ]ன்றும் ||— [உாஉகூ*] நாற்பத்தொன்றும் விடு இவ்வூர் கக்கன் வெம்பிக்குப்பங்கு ஒன்றும் ||— [உாஉஎ*] நாற்பத்திரண்டாம் வி]டு தி]தை[ம]திராயரான கக்கன் பொற்கெடிக்குப்பங்கு ஒன்றும் ||— [உாஉஅ*] [நா]ற்பத்தமூன்றும் விடு திருச்சொற்றுத்துறை கக்கன் ஒற்றியூர்க்குப்பங்கு ஒன்றும் ||— [உாஉகூ*] நாற்பத்நாலாம் விடு திருமறைக்காட்டு

[24.] [நா]க்கன் தி . . . . [க்குப்பங்கு ஒன்]றும் ||— [உாஉல்*] நாற்பத்தைஞ்சாம் விடு கன்னிலத்து திருமெற்றளி [நா]க்கன் சங்காணிக்குப்பங்கு ஒன்றும் ||— [உாஉஉ*] நாற்பத்தாரும் விடு இவ்வூர்த்திருஅடீயரான கக்கன் எறிக்குப்பங்கு

ஒன்றும் ||— [உ]ாகூஉ*] நாற்பத்தெழாம் வீடு உத்தமதானிபுரத்து கக்கன் பூவணத்துக்குப்ப[ங்கு ஒன்றும்] [உ]ாகூகூ*] [நாற்ப]த்தெட்டாம் வீடு கியமத்து ஆயிரத்தளி கக்கன் அடிகளுக்குப்பங்[கு ஒ]ன்று[ம்] [உ]ாகூச*] [க]ாற்பத்தெ[ா]-ன்பதாம் வீடு [பழைய]ாற்று அமைெ[ய]ருமான்தளி கக்கன் நிறணிபவழக்குன்று-க்குப்பங்கு ஒன்றும் ||— [உ]ாகூடு*] ஐம்பதாம் [வீ]டு இத்தளி கக்கன் அ[ரு]-மொழிக்குப்பங்கு ஒன்றும் ||— [உ]ாகூசு*] ஐம்பத்தொன்றும் வீடு இவ்வூர்த்-தென்தளி கக்கன் ஆச்சத்-

[25.] துக்குப்பங்கு ஒன்றும் ||— [உ]ாகூள*] ஐம்பத்திரண்[டா]ம் வீடு இக்களிச்சிறிய-கக்கன் ஆச்சத்து[க்]குப்பங்கு ஒன்றும் ||— [உ]ாகூஅ*] ஐம்பத்தாறு[ன்]றும் வீடு இவ்வூர் [வ]டதளி கக்கன் அமுதத்துக்குப்பங்கு ஒன்றும் ||— [உ]ாகூசு*] ஐம்பத்தாலாம் வீடு இத்தளி [க]க்கன் சூளாமணிக்குப்பங்கு ஒன்றும் ||— [உ]ாசஅ*] ஐம்பத்தைஞ்சாம் வீடு இத்தளி கக்[ன் எ]கவிரிக்குப்பங்கு ஒன்-றும் ||— [உ]ாசக*] ஐம்பத்தாறும் வீடு இ[வ்வூர் முள்ளூர்க்கன்தளி கக்-[க]ன் வீரசாணிக்குப்பங்கு ஒ[ன்]றும் ||— [உ]ாசஉ*] ஐம்பத்தெழாம் வீடு இத்-தளி [கக்]கன் ஒரு[ப்]ப[ணை]க்குப்பங்கு ஒன்றும் ||— [உ]ாசகூ*] ஐம்பத்தெட்-டாம் வீடு கொற்றமங்கலத்து [க]க்கன் கன்ன[ரதெ]விக்குப்பங்கு ஒன்றும் ||— [உ]ாசச*] ஐம்பத்தொன்[ப]தாம் வீடு திருத்தெங்கூர் கக்கன் கனவதிக்குப்ப[ங்கு ஒ]ன்[றும் ||— [உ]ாசடு*] அ[று]பதா-

[26.] ம் வீடு செல்லூர் கக்கன் எட்டிக்குப்பங்கு ஒன்றும் ||— [உ]ாசசு*] அறுபத்-தொன்றும் வீடு திருவையா[ற்று கக்கன் அம்பலக்கூத்திக்குப்பங்கு ஒ[ன்]றும் ||— [உ]ாசள*] அறுபத்திரண்டாம் வீடு கா[க]பட்டனத்துச்செறுமுகத்து கக்கன் அணத்துக்கு[ப்]பங்கு ஒன்றும் ||— [உ]ாசஅ*] அறுபத்துமூன்றும் வீடு தஞ்-சாலூர்[த்த]ஞ்சைமாமணிக்[காயில்] கக்கன் [வழுவா]தி[லா]க்கு[ப்ப]ங்கு ஒ[ன்]-று[ம்] ||— [உ]ாசகூ*] அறுபத்[து]காலாம் வீடு [ஒ]வைகதைமாதெவிம்மாயனூர் [க]க்கன் [நி]தெளி[க்கு]ப்பங்கு ஒ[ன்]றும் ||— [உ]ாடு*] [அ]றுபத்தைஞ்சாம் வீடு [ப]ராந்த[கபுர]த்து கக்[க]ன் எழுவணைக்குப்பங்கு ஒன்றும் ||— [உ]ாடக*] அறுபத்தாறும் வீடு [தி]ருவையாற்று கக்கன் பொன்னுக்கு[ப்]பங்கு ஒன்றும் ||— [உ]ாடஉ*] அறு[ப]த்தெழாம் வீடு [ப]முலூர்[ப்]பகை[வி]டைாமல்ல.

[27.] ரதூ கக்கன் பழுலூர்க்குப்பங்கு ஒன்றும் ||— [உ]ாடகூ*] அறுபத்தெட்டாம் வீடு கடம்பூர் இட்டாச்சிமாயனாரதூ கக்கன் சிவதெவிக்குப்பங்கு ஒன்றும் ||— [உ]ாடச*] அறுபத்தொன்பதாம் [வீ]டு திருவாரூர்ப்பெரி[ய]தளிச்செரி கக்கன் சிகுருகூருக்கு[ப]ங்கு ஒன்றும் ||— [உ]ாடடு*] எழு[ப]தாம் வீடு கண்ணிலத்-துத்திருமெற்றளி கக்கன் [ச]ங்கா[ணி]க்குப்பங்கு ஒன்றும் ||— [உ]ாடசு*] எழுபத்தொன்றும் வீடு [தி]ரு[விடை]மருதில் கக்கன் செம்பி[ய]ன்மாதெ[வி]க்குப்-பங்கு ஒன்றும் ||— [உ]ாடள*] எழுபத்திரண்டா[ம்] வீடு [தஞ்ச]ாவூர் [ஜய]-வீரதளி கக்கன் காமாெ[ம]ாகிக்குப்பங்[கு] ஒன்றும் ||— [உ]ாடஅ*] எழு[ப]த்-தமூன்று[ம்] வீடு திருவாரூர்ப்[ப]ரி[ய]த[ளி]ச்செரி [க]க்கன் பெ[ரு]ன்னலிக்குப்-பங்கு ஒன்றும் ||— [உ]ாடகூ*] எழுபத்து[க]ாலாம் [வீ]டு கியமத்து சூவ-கெவளிமாயனாரதூ கக்கன் வீரபிவாகி-

[28.] [ணி]க்குப்பங்கு ஒன்றும் ||— [உ]ாசுஅ*] எழுபத்தைஞ்சாம் வீடு பாம்புணி ஸ்ரீ-பூதிவிண்ணகர் கக்கன் ஆரூர்க்குப்பங்கு ஒன்றும் ||— [உ]ாசுக*] எழுபத்தாறும் [வீடு த]லையாலங்காட்டு [க]க்கன் வீர[ெ]ப[க]ிக்கு[ப்ப]ங்கு ஒன்றும் ||— [உ]ாசுஉ*] எழுபத்தெழாம் வீடு இ[வ்]வூர் கக்கன் பொன்னம்பலத்துக்குப்-பங்கு ஒன்றும் ||— [உ]ாசுகூ*] எழு[ப]த்தெட்டாம் வீடு பழையாற்று [வ]ட-தளி கக்கன் ஒரு[ப்]ப[ணை]க்கு[ப்ப]ங்கு [ஒ]ன்றும் ||— [உ]ாசுச*] எழுபத்தொன்ப[த]ாம் வீடு [க]டம்பூர்த்திரு[வி]ஞ்ஞெ[ழி]ல் [கக்]கன் உமைக்குப்பங்கு ஒன்-

[ரும் ||— [உ]சுஞ*] எ[ண்]பதாம் [வி]டு [க]ாவிரிப்பூம்பட்[ட]னத்து கக்கன் அர[ங்க]த்துக்குப்பங்கு ஒ[ன்]றும் ||— [உ]சுசு*] எண்பத்தொ[ன்]றும் [வி]டு அம்[ப]ர் [மு]து[ப]வர்தனி [க]க்கன் பெற்றதி[ரு]வ[க்கு]ப்[ப]ங்கு ஒன்றும் [உ]சுசுஎ*] எ[ண்]பத்திரண்டாம் விடு தி[ரு]விடைம[ரு]தில் க[க்க]ன் [ரா]ஜ-[ரா]ஜிக்குப்பங்கு ஒன்றும் ||— [உ]சுஅ*]

Third Section.

[1.] [எ]ண்பத்தமூன்ற[ம் விடு] பாச்சில் திருவcertainலீஸ்வரத்து கக்கன் மூஞ்சிக்குப்பங்கு ஒன்று[ம்] ||— [உ]சுசு*] எண்பத்துகாலாம் [வி]டு தி[ரு]வாரூர்ப்[ப]ரியதனிச்-சேரி கக்கன் பொற்[ரனிக்குப்[ப]ங்கு ஒன்றும் [||—] [உ]எஅ*] எண்பத்-தைஞ்சாம் விடு இவ்[ஆர்] உலகி[ல்]ஸ்[ர]த்து கக்கன் திரு[க]மா[னி]க்கத்துக்குப்-பங்கு ஒன்றும்] ||— [உ]எக*] [எ]ண்[ப]த்த[ர]ரும் [விடு அம்பர்] முது[ப-க]வ[ர்]தனி] கக்க[ன்] செய்யபாதத்துக்குப்[ப]ங்கு ஒ[ன்]று[ம்] ||— [உ]எஉ*] எ[ண்ப]த்தெழாம் [வி]டு [விர]ஆனூர் [க]க்கன் ஐய[ரூ]ருக்குப்பங்கு ஒன்றும் ||— [உ]எசு*] எண்[ப]த்தெ[ட்ட]ாம் விடு காவபட்டனத்[து] கடவில்தனிச்[சேரி கக்க]ன் [கம்பு[கமனிக்கு]ப்பங்கு ஒ[ன்]றும் ||— [உ]எச*] எண்[ப]த்தொன்ப-தாம் [வி]டு கெ[ர]மாக்கம்[ஸ்ரீ]ஸ்வரத்து [க]க்கன் [அ]ரை[ய]த்துக்குப்பங்கு ஒன்-றும் ||— [உ]எஞ*] தொ[ண்]ணூறும் [வி]டு [தி]ருவா[ரூ]ர்த்திரும[ண்]டனி [கக்]கன் கீத்[தம்]ப[க]க்கு[ப்]பங்கு ஒன்[று]ம் ||— [உ]எசு*] தொண்ணூற்-றொன்றும் [வி]டு பாகத்தகாளஸ்வரத்து கக்கன் சிறியஉமைக்குப்பங்கு [ஒ]ன்-[று]ம் ||—] [உ]எஎ*] தொ[ண்ணூற்றிரண்டாம் விடு தஞ்சாவூர் ஐய[ஸ்ரீ]த-தனி [கக்]கன் கா[மர]மெ[ரங்]கு[ப்]பங்கு ஒ[ன்]றும் ||— [உ]எஅ*] தொண்-ணூற்றுமூன்றும் விடு இவ்வூர்த்தஞ்சைமாம[ணி]க்கொ[யி]ல் க[க்]கன் [தி]ருவழுகு-க்குப்பங்கு ஒன்றும் ||— [உ]எசு*] தொண்ணூற்றுநாலாம் விடு திருக்கொள்-ளம்பூதூர் கக்கன் செய்யசொ[றி]த[க்கு]ப்பங்கு ஒன்றும் ||— [உ]அஅ*] தொ[ண்]ணூற்ற[ற]ஞ்சா[ம்] விடு கடம்பூர் கக்கன் திருக்கு[ர]விக்குப்பங்கு ஒன்-றும் ||— [உ]அக*] வடகில் தனிச்செ[ரி] வடதிறகு தலை[வி]டு நாகபட்-[ட]னத்[தி]ருக்காரொணத்து கக்கன் [இ]ராமிக்குப்[ப]ங்கு ஒன்றும் ||— [உ]அஉ*] இரண்டாம் விடு இத்தனி கக்கன் கற்றனிக்குப்பங்கு ஒன்றும் ||— [உ]அசு*] [மூன்று]ம் [வி]டு [இ]த்[த]-

[2.] [னி க]க்[க]ன் [கண்ணா]த்[தை]ருப்பங்கு ஒன்றும் ||— [உ]அச*] காலா[ர]ம் விடு தெ[ர]ட்சேப்பஞ்சவ[ன்]மஹாதெவிளாரஸ்வர[த்து] கக்கன் உ[த்]தம[க]ந்தரிக்குப்-பங்கு ஒன்[றும்] ||— [உ]அஎ*] [ஐஞ்சா]ம் விடு [அ]ர்[தனி] அவ[னி]தெ[கு-லசிஸ்வரஸ்வர[த்து க]க்[கன் குஞ்]ச[ரமல்லிக்குப்பங்]கு ஒன்றும் ||— [உ]அசு*] ஆரும் விடு கற்[பகதரு]விபுர[த்து] கக்[க]ன் செய்[ய]பாதத்துக்குப்[பங்கு ஒன்]-று[ம்] ||— [உ]அஎ*] எ[ழாம் வி]டு தி[ரு]வாரூர்ப்[ப]ரியத[னி]ச்சேரி கக்[க]ன் [தி]கிய[அர]வத்துக்குப்பங்கு ஒன்றும் ||— [உ]அ]அ*] எட்[டா]ம் விடு பழையாற்று [வ]ட[த]னி கக்[க]ன் சிலருணாமணிக்குப்பங்கு ஒன்றும் ||— [உ]அசு*] [ஒ]ன்பதாம் ஒன்றும் [||—] [உ]சுஅ*] [வி]டு [ஒ]வ[ரூ]ர் [க]க்க[ன்] அ[னக்கிக்குப்ப]ங்கு [த்து க]க்க[ன்] பொற்கா[னி]க்கு[ப்]பங்கு ஒன்றும் ||— [உ]சுசு*] பத்தாம் விடு [ப]ரம்பு[னி]த்திரு[ப்பாதானி]ரம[ஸ்வ]ர-ன்றும் விடு உத்தமதானிபுரத்து [க்கன்] ஆ[ரா]அமுத[க்கு]ப்பங்கு ஒன்றும் ||— [உ]சுஉ*] ப[தினொ]ன்னிர[ண்டா]ம் விடு ஆயிரத்தனி கக்கன் வெ[ண்காட்-டுக்கு]ப்பங்கு ஒன்றும் ||— [உ]சுஎ*] பதின்[மூ]ன்றும் விடு இவ்வூர் [க]க்-கன் [ெ]ப[ரம்கொயில்இல்லை அமுதிக்குப்பங்கு ஒன்றும் ||— [உ]சுசு*] [ப]தினை-[ஞ்]சாம் விடு [உத்]தமதானி[புரத்]து [கக்கன் ஒக்கூரி]க்குப்பங்கு ஒன்றும் ||—

[உகூடு*] [பதி]னஞ்சாம் வீடு ஆயிரத்தளி க[ல்]கன் [1]அசங்கிக்குப்[ப]ங்கு ஒன்றும் ||— [உகூசு*] பதினாறும் வீடு திருவாரூர்ப் அருமெ[ழி]ஈஸ்வரத்து கக்கன் [புக]லொ[கமாணிக்க]த்து[க்]குப்பங்கு ஒன்றும் ||— [உகூஎ*] [பதி]னெழாம் வீடு இல்லூர்ப்ப[ப]ரியத[னி]ச்செரி கக்கன் த[த]வடிக்கு]ப்-[பங்]கு ஒன்றும் ||— [உகூஅ*] பதினெட்டாம் வீடு கொட்டிர்க்[கு]ணவ]-தி[ஈஸ்]வரத்து கக்க[ன் கூத்]தாடிக்குப்பங்கு ஒன்றும் ||— [உகூஙு*] ப[த்]தொ]ன்பதாம் [வி]டு [2]தஹாத[டி]தி[ஈஸ்]வரத்து க[ல்]க[ன்] . . . . . [ல்]லிக்குப்பங்[கு ஒ]ன்றும் ||— [கூ*] இருபதாம் வீடு [த]னிச்சாத்தங்குடி கக்கன் பாக்[க]ரிக்குப்பங்கு ஒ[ன்று]ம் ||— [கூக*] [இருபத்]-

[3.] [தொன்]றும் வீடு கெ[ர]ட்சேர்ப்பஞ்சவன்[2]தஹாத[வி]ஈஸ்வரத்து [ந]க்கன் எ[ர]ண-தெ[வி]க்குப்பங்கு ஒன்றும் ||— [கூஉ*] இருப[த்தி]ரண்[ட]ாம் [வி]டு [வி]-ல்[ட]யபுரத்துத்திருப்புகழிஈஸ்வரத்து [ந]க்கன் க]ம்[பிகன்]ைக்குப்பங்கு ஒன்]-றும் [||—] [கூகூ*] [இரு]பத்து[மூ]ன்[று]ம் [வி]டு [கொ]ட்[டி]ர்[ப்ப]ஞ்ச-வன்[3][தஹ]ாத[வி]ஈஸ்வரத்து கக்கன் [சி]பட்டாளிக்கு[ப்பங்கு ஒன்]றும் ||— [கூசு*] இரு[பத்து]நாலாம் [வி]டு இத்தளி கக்கன் குஞ்சமல்[லி]க்குப்பங்கு ஒ[ன்]று[ம்] ||— [கூடு*] [இரு]பத்தைஞ்சாம் வீடு விடையபுரத்து[ப்]புக[ழீ-ஸ்வ]ரத்து [ந]க்க]ன் க[ரு]ஞ்சிலுக்குப்பங்கு ஒன்றும் ||— [கூசு*] இருபத்தா-றும் [வி]டு திரு[வாரூர்ப்]ெ[பரி]ய[தனிச்]செரி கக்கன் காமுத்திரிக்கு[ப்ப]ங்கு ஒன்றும் ||— [கூஎ*] இருபத்தெழாம் [வி]டு [க]ய[தீர]புரத்து [ந]க்[க]ன் [க]ரி[ய அ]ரவத்துக்[கு]ப்பங்கு ஒன்றும் ||— [கூஅ*] இருபத்தெட்டாம் வீடு அம்பர்ர் அவனிகாசர]ய[ண]வி[ண்ண[க]ர் கக்கன் க]ம்பி]யமைக்குப்பங்[கு ஒ]-ன்றும் ||— [கூஙூ*] இருபத்தொன்பதாம் வீடு திருவா[ரூ]ர்த்திருமண்ட[னி]ஈஸ்-வரத்து கக்க[ன்] கருவூர்க்குப்பங்கு ஒன்றும் ||— [கூஅ*] முப்பதாம் [வி]டு அம்பர்த்[தி]ரு[ம]ாகள[த்]து கக்கன் செம்பொன்னுக்குப்ப[ங்]கு ஒன்[று]ம் ||— [கூஅக*] முப்பத்தொன்றும் வி]டு ஆயிரத்த[னி] மல்[லி]யரத்து க[ல்]கன் [ப]ாற்செய்யாளுக்குப்பங்கு [ஒ]ன்[று]ம் ||— [கூஅஉ*] முப்பத்தி[ர]ண்டாம் வீடு ஜக[நாயி]புர[த்]து [வி]கு[வி]ஜயஈஸ்வரத்து கக்க[ன் பட்டதிரு[வு]க்குப்-பங்கு ஒன்றும் ||— [கூஅங*] முப்பத்து[மூ]ன்[று]ம் [வி]டு [தி]ருவிடைம-ரு[தி]ல் [கக்கன்] வெண்காட்டுக்குப்பங்கு ஒன்றும் ||— [கூஅச*] முப்பத்து-ந]ாலாம் வீடு அரபுரத்து [திக]ளங்[தி]ஈஸ்[வரத்து கக்கன்] முருங்]கைக்குப்ப-ங்கு ஒன்றும் ||— [கூஅடு*] முப்பத்தைஞ்சாம் [வி]டு ஆயிரத்த[னி கல்]க[ன்] ஒற்[லியூர்க்குப்ப]ங்கு ஒன்றும் [கூஅசு*]

[4.] [மு]ப்பத்த[ா]றும் வீடு இல்லூர் கக்கன் [ஆடல்]அழகிக்கு[ப்]பங்கு ஒன்றும் ||— [கூஅன*] முப்பத்தெழாம் வீடு இல்லூர் கக்கன் குமார[டி]க்குப்பங்கு ஒன்-றும் ||— [கூஅஅ*] முப்பத்தெட்டாம் வீடு திருவெதிருடி க[ல்]கன் கங்க]ர-னி]க்குப்பங்கு ஒன்றும் ||— [கூஅஙூ*] மூப்பத்தொன்[ப]தாம் வீடு [ப]ர[ங்]-த[க]ஈஸ்வரத்து [கக்க]ன் [தி]ரிபு[வனமா]தே[வி]க்கு[ப்ப]ங்கு ஒன்றும்] [கூஉஓ*] [காற்]பதாம் வீடு [ஆ]ற்து[த்]தளி கக்க]ன் இசாமிக்குப்பங்கு ஒன்று[ம்] ||— [கூஉக*] காற்பத்தொன்றும் வீடு [தி]னை[றை]தி]ஈஸ்வரத்து [க]க்கன் சிருடைக்[க]-முலுக்கு[ப்]பங்கு ஒன்[றும்] [கூஉஉ*] [நாற்]ப[த்]தி[ர]ண்[ட]ாம்] வீடு [தி]ருச்-சொற்றுத்துறை கக்கன் மனை[றக்க]ட்[டுக்]கு[ப்ப]ங்கு [ஒன்றும்] [கூஉகூ*] [கா]ற்பத்[தைமூன்]றும் [வி]டு திருக்கொள்ளம்[பூதூ]ர் கக்கன் உமை[ந்]குப்[ப]ங்கு [ஒன்]றும் ||— [கூஉச*] காற்[ப]த்[து]காலாம் [வி]டு [க]ன்னிலக[த்]தி[ரு]-வ[ரீ]ஸ்வரத்து கக்கன் இலவத்துக்குப்பங்கு [ஒ]ன்[று]ம் [||—] [கூஉடு*] [கா-

[1] This name might also be read as அரங்கி.

ற்பத்தை]ஞ்ச[ரம் வீடு [இவ்]வூர்த்திருமெற்றளி கக்க[ன் ஒற்றிபூ]ச்சுப்பங்கு [ஒ]ன்றும் ||— [ஈரஉசு*] காற்பத்தாறும் விடு திரு[வ[ை]யாற்ற ஈக்க[ன் செ]ாழமாதெ[விக்]குப்பங்கு ஒன்றும் ||— [ஈரஉள*] [ந]ாற்பத்தெழாம் விடு [சி-யமத்து ஆயிரத்த[ளி] கக்கன் ஆடவல்ல[ரை]க்கு[ப்ப]ங்கு ஒன்[றும்] [ஈரஉஅ*] [ஈற்பத்தெட்]டாம் விடு இ[வ்வூர் சங்]கி[ர]மல்லிஈரஅயா[ற்ற ஈக்[க]ன் க[ம்]பி-[யமைக்குப்]பங்கு ஒ[ன்றும்] ||— [ஈரஉக*] [ந]ாற்பத்தொ[ன்]பதாம் [விடு ப]ல[மு]யாற்று [அரை]வெரு[மர்த்]தளி க[க்கன் அமு]தத்தக்கு[ப்]பங்கு ஒன்[றும்] [ஈரஈல*] [ஐம்பதா]ம் [விடு அம்பர்] மூத[பகவர்தளி கக்]கன் சி-தெவிக்குப்ப[ங்கு ஒன்றும் ||— [ஈரஈக*] [ஐ]ம்பத்தொன்றும் விடு பழைய[ர]ற்றுத்தென்தளி கக்கன் பிட்டி[க்கு]ப்பங்கு ஒன்[றும்] ||— [ஈரஈஉ*] [ஐம்-பத்]தி[ரண்டா]ம் [விடு இவ்வூர் வ[டத]ளி க]க்கன் இ[ராமிக்]குப்பங்[கு ஒ-ன்றும்] [ஈரஈஈ*] [ஐம்பத்]தி[மூ]ன்றும் விடு

[5.] [இ]த்தளி கக்கன் [சி]ங்கடிக்குப்பங்[கு ஒன்]றும் ||— [ஈரஈச*] ஐம்பத்துகாலாம் விடு இத்த[ளி க]க்கன் [சி]வருளாம[ணி]க்குப்பங்[கு ஒ]ன்று[ம்] ||— [ஈரஈடு*] [ஐம்ப]த்[தை]ஞ்சாம் விடு இவ்வூர்ச்சங்கீஸ்வரத்த[ர] கக்கன் கொயிலுக்குப்பங்கு ஒன்றும் ||— [ஈரஈசு*] ஐம்பத்த[ரு]ரும் விடு இவ்வூர் முன்னூர்[க்]கன்தளி கக்கன் ம]லேய[மானுக்]குப்ப[ங்கு] ஒ[ன்றும்] [ஈரஈள*] [ஐம்ப]த்[தெ]முரம் வீடு [அவனிக]ளர[ர]ய[ண]புரத்து கக்கன் ஐயா[ற்று]க்குப்பங்கு ஒ[ன்]றும் ||— [ஈரஈஅ*] ஐம்ப[த்]தெ[ட்]டாம் விடு திருவ[ந]த்தாகத்து கக்க[ன்] க[க்]கத்[துக்-குப்பங்கு ஒன்று]ம் ||— [ஈரஈசு*] ஐம்பத்தொன்ப[த]ாம் [வீ]டு [திருத்]-தெங்கூ[ர் க]க்[கன் பெ]ற்ற[மைக்குப்பங்கு ஒன்றும்] [ஈரசல*] [அறுப]காம் விடு கன்னிலத்து[த்]திருவீமீஸ்வரத்த[ர] கக்[கன் பழிப்பிலி]க்[கு]ப்பங்கு ஒன்றும் ||— [ஈரசச*] அ[று]ப[த்தொ]ன்றும் வி[டு தி]ரு[வா]ரு[ர் உ]வ[கீ]ஸ்வரத்த[ர] கக்கன் [ப]ட்டாலிக்கு[ப்பங்கு ஒன்றும்] [ஈரசஉ*] [அறுப]த்[திரண்ட]ரம் [விடு தி]ஞ்சாவூ[ர்] எரியூர்நாட்டுத்த[ளி] கக்[க]ன் மன்[ற]முடையாளுக்குப்பங்கு ஒன்றும் ||— [ஈரசஈ*] அறுபத்துமூன்றும் விடு வெ[ளூர்] க[க்]கன் கு[ப்]பைக்கு[ப்-ப]ங்கு ஒ[ன்று]ம் ||— [ஈரசச*] அ[று]ப[த்]துகா[லாம்] விடு [ப]ழுவூர்[ப்ப]-கைவி[டை]ஈஸ்வரத்த[ர] க்[க]னு[தி]த்[திக்]குப்பங்கு ஒன்றும் ||— [ஈரசடு*] [அ]றுப[த்]தெ[ஞ்சாம் வீடு] தி[யமத்து அரிகுல[கெவ]னிஈரஅயாத்த[ர] [கக்]-கன் கக்க[த்துக்குப்பங்கு ஒன்றும் ||— [ஈரசசு*] [அறு]ப[த்]தா[றும்] விடு திருவாருர்[ப்பெரிய]த[ளிச்]செ[ரி கக்கன் வி]ல்லவ[ன்மாதெவிக்குப்ப]ங்கு ஒன்-றும் ||— [ஈரசள*] அறுபத்தெழாம் விடு அம்பர் மூதபகவர்தளி கக்கன் எடுத்தபாதத்துக்குப்பங்கு ஒன்றும் ||— [ஈரசஅ*] அ[று]பத்[தெ]ட்டா[ம் வீ]டு [கட]ம்[பூ]ர் [கஜி]வ[ரத்த]ர] கக்கன் பூமிக்[குப்]ப[ங்கு ஒன்றும்] [ஈரசகூ*] [அறுபத்தெ]ான்[பத]சம் [வீ]டு திரு-

[6.] [வையாற்று [கக்]கன் திரு[வடி]களுக்குப்பங்கு ஒன்றும் ||— [கூடுல*] [ன]மூ-பதாம் விடு தஞ்சாவூர் [லூஷ்]குட்டத்து கக்கன் ஆது[வி]க்கு[ப்]பங்கு ஒ[ன்-று]ம் ||— [கூடுக*] எமுபத்தொன்றும் விடு [கஞ்]ச[ற]கரத்து கக்]கன் மழவேச்சிலம்புக்[கு]ப்பங்கு ஒ[ன்]றும் ||— [கூடுஉ*] எமுபத்திர[ண்]ட[ர]ம் விடு [ப]ழுவூர் அவ[னிய]தச[ம்புடை]த்[தை] [க]க்[கன் பெ]ற்[றதிருவுக்]குப்[ப]ங்கு ஒன்-றும்] ||— [ஈரடுகூ*] [எமு]பத்[தமூன்றும் வீ]டு ஒ[லெ]ாகஇ[ஸ]ாடெவீஸ்வரஸ்வ-ரத்த[ர] கக்கன் [புக]லோகம[ணி]க்கத்[தை]க்[குப்பங்கு ஒன்றும் ||— [ஈரடுச*] எமுபத்துகாலாம் விடு பாம்பு[ணி ஸ்ரீபூ]திவி[ண்ணகர் [க]க்க[ன்] சுக்[த]ரிக்கு-ப்பங்கு ஒன்றும் ||— [ஈரடுடு*] [எ]முபத்த[தஞ்]சாம் [விடு க]ாகபட்[டன-த்துத்திருக்காசொணத்]தை கக்கன் மாதெவி[க்குப்பங்[கு] ஒ[ன்]றும் ||— [ஈரடுசு*] எமுபத்தா[ரும்] விடு ஒ[ன்]ஸிருடி. [க]க்க[ன்] பொன்னம்பலத்தக்குப்பங்கு ஒன்-

றும் ||— [நாஇஎ*] எழு[பத்தெழு]ரம் வீடு [இரு]வி[டைமருதி]ல் க[ல்ல]ன் மு . க்க[ரை] . [க்குப்]பங்கு ஒன்றும் ||— [நாஇஅ*] எழுபத்தெட்டாம் வீடு இருவாரூர்ப்பெரியதளிச்செரி கக்க[ன்] வெம்பிக்குப்பங்கு ஒன்றும் ||— [நாஇசு*] எ[ழு]பத்தொ[ன்]ப[தா]ம் [வீ]டு இருவி[டைம]ரு[தில் கக்]கன் [புகலொ]கமணிக்கத்துக்குப்பங்கு ஒன்று]ம் ||— [நாசுஏ*] எ[ண்]பதா[ம் வீடு இ]ல்லூர் கக்கன் க[ர]ை[ர]க்[கா]லுக்கு[ப்ப]ங்கு ஒ]ன்றும்] ||— [நாசுக*] எ[ண்]ப[த்]தொன்[றும்] வீடு [கிய]மத்து அரிகு[லகெ]ஸ்[ரிஸ்வ]ரத்து [க்]கன் வீரசொழிக்கு[ப்]பங்கு ஒ[ன்றும்] [நாசுஉ*] [எண்பத்திரண்]டா[ம் வீடு க]ர[வி]ரிப்[பூம்பட்ட]னத்து கக்க[ன்] மூத்[தா]ளுக்குப்பங்கு ஒன்றும் ||— [நாசுங*] எ[ண்]பத்தமூன்றும் வீடு கியமத்து அரிகுலகெஸரிஸ்வ[ர]த்து கக்கன் சந்திர[சே]கரிக்குப்[ப]ங்கு ஒ[ன்றும்] ||— [நாசுச*] எ[ண்ப]த்து[கா]லாம் [வீடு இல்]லூர் ஆ[தித்தனி க]க்கன் பூமிக்[கு]-

[7.] [ப்ப]ங்கு ஒன்றும் ||— [நாசுஞ*] எ[ண்]பத்[தஞ்]சாம் வீடு இள்[ளி]குடி கக்கன் [சுக்]க[ரி]க்[குப்]ப[ங்]கு ஒன்றும் ||— [நாசுசு*] எண்ப[த்தாறு]ம் வீடு மிறை[யில்] கக்க[ன்] ஐயாற்றுக்[குப்]பங்கு த[ன்]றும் ||— [நாசுள*] எ[ண்]பத்தெழாம் வீடு [க]டம்பூர் க[ழீ]ஸ்வரத்து கக்கன் ஐயாற்றுக்குப்பங்கு ஒன்றும் ||— [நாசுஅ*] [எண்]ப[த்]தெ[ட்டா]ம்* [வீடு இரு]வை[யாற்று கக்கன் அருமெ]ழி[க்கு]ப்பங்கு [ஒன்று]ம் ||— [நாசுசு*] [எண்]பத்தொன்-[ப]தாம் வீடு [1]கொமாக்க[ழீ]ஸ்வரத்து கக்க[ன்] சண்டைக்குப்பங்கு ஒன்றும் ||— [நாளஎ*] தொ[ண்ணூ]றும் வீடு தஞ்சாவூர் [வூஸ்]ருட்டத்து க[ல்ல]ன் கல்லூர்க்கு[ப்]பங்கு ஒன்றும் [||—] [நாளக*] [தொண்ணூற்றொன்று]ம் வீடு பராக்கரமரஸ்[ரத்]ன கக்கன் [ப]ராக்தெருமாலுக்கு[ப்]ப[ங்கு] ஒ[ன்]றும் ||— [நாள்உ*] தொ[ண்]ணூற்றிர[ண்]டாம் வீடு திருப்பழனத்து கக்க[ன் ணை]வ-கி[க்]குப்பங்கு ஒ[ன்]று[ம்] [நாளஙு*] [தொண்ணூற்]றுமூ[ன்]றும் வீடு பரம்-புனித்[திருப்[பா]தா[னி]ரமஸ்வரத்து கக்கன் குடிதாங்கிக்குப்ப[ங்]கு ஒன்று[ம் ||—] [நாளச*] தொ[ண்]ணூ[ற்]றுநாலாம் வீடு திருக்கொன்[னம்பூ]ரூர் கக்[கன் செ[ர]-மு[தெவிக்குப்]பங்கு ஒன்றும் ||— [நாளஞ*] [தொ]காண்ணூற்றைஞ்சாம் [வீடு] கடம்]பூர் [இ]ட்ட[ர]சிரமரஸ்வரத்து கக்கன் தூங்காணிக்குப்பக்[கு ஒன்]றும் [||—] [நாளசு*] [தொ]தா[ண்]ணூற்[றாறும்] வீடு தஞ்சாவூர்[ச்] வூ[ஸ்]ருட்டத்து க்கன் [செ]பற்றமைக்குப்பங்கு ஒன்றும் ||— [நாளள*] . . . . . [தலை-வீடு] . . . . . [க்]க[ன்] . . . . . க்குப்பங்கு ஒன்றும் ||—] [நாளஅ*] [இரண்]டாம் வீடு இவ்வூர் கக்கன் சித்தசுக்தரிக்குப்பங்[கு] ஒன்-[றும்] ||— [நாளகூ*] [மூ]ன்றும் வீடு [திருநெத்தா]னத்[து] க[ல்]கன் [பட்]-ட[ரிக்]கு[ப்ப]ங்கு [ஒன்று]ம் ||— [நாஅஎ*] காலாம் [வீ]டு [அரபுரத்து க]க்கன் கா[செ]ரணத்துக்கு-

[8.] ப்பங்கு ஒன்றும் ||— [நாஅக*] [அ]ஞ்சாம் வீடு ஆதித்தனி கக்கன் [அ]க்-தன[ப்]பெ[ரு]ன்னுக்குப்[ப]ங்கு [ஒன்று]ம் ||— [நாஅஉ*] ஆ[று]ம் வீடு அக்-தனி [அவனி]செ[கவரிஸ்வ]ரத்து கக்கன் [மழலே]ச்சிலம்புக்குப்பங்கு ஒன்றும ||— [நாஅஙு*] [எ]ழா[ம்] வீடு இவ்வூர் இ[த்]தனி கக்கன் [நீகைமாணி]க்-கத்துக்குப்பங்கு ஒன்றும் ||— [நாஅச*] எட்டாம் வீடு இத்தனி கக்கன் [குல]-லமா[ணி]க்க[த்தக்]கு[ப்]பக்கு ஒன்றும் ||— [நாஅகூ*] ஒன்பதாம் வீடு மிறை-யில் [க]க்கன் [தா]பத்துக்குப்பங்கு ஒன்றும் [||—] [நாஅசு*] பத்தாம் வீடு இவ்வூர் கக்கன் அரங்க[த்]தக்குப்ப[ங்]கு ஒன்றும் ||— [நாஅள*] பதினொன்-றும் வீடு புறையரச்செரி கக்கன் [செ]ய்ய[வா]ய்[மணிக்]கு[ப்]ப[ங்கு] ஒன்று[ம்] ||— [நாஅஅ*] [பன்னி]ரண்டாம் வீடு [ம]தெவிஸ்வரஸ்வரத்து கக்கன் பெ[ரு]-

[1] கொமா looks like கொமர; but the additional symbol may be due to a crack.

ன்மலைக்குப்பங்கு ஒன்றும்[ம்] ||— [கூஅகூ*] [ப]தின்மூன்றும் வீடு [தி]ருவெ-
திகுடி கக்[க]ன் செ[பான்]னம்பலத்[தி]க்குப்பங்கு ஒன்றும் ||— [கூகஅ*]
ப[திஞ]லா[ம்] வீடு த[லையா]லங்காட்டு கக்கன் கம்பாண்டிக்குப்பங்கு ஒன்றும்
||— [கூகஉ*] பதி[னோஞ்]சாம் வீடு [த]ங்கத்தார்தளி கக்கன் மண்டைக்குப்பங்கு
ஒன்றும் ||— [கூகஉ*] ப[தி]ஞறும் வீடு மண்ணிகரத்து க[க்க]ன் சீ[ல-
த்தி]க்குப்[பங்]கு ஒன்றும் ||— [கூகஊ*] பதி[னெழு]ம் வீடு [வ]யலூர்
ந[க்க]ன் [ப]ட்[டாளி]க்குப்[ப]ங்கு ஒன்றும் ||— [கூகஎ*] [ப]தினெ[ட்]டாம்
வீடு இ[வ்]வூர் கக்க[ன் சு]ண[க்]கைக்குப்பங்கு ஒ[ன்]றும்] ||— [கூகஏ*]
பத்தொன்பதாம் வீடு இவ்வூர் கக்கன் உமைக்குப்பங்கு ஒன்[று]ம் ||—
[கூகஐ*] இ[ரு]பதாம் வீடு பழுவூர் அவனிகெ[வளிஞஎவா]ஞ கக்கன் பொ-
ற்செ[கிக்கு]ப்[பங்கு ஒ[ன்]றும் ||— [கூகஒ*] இ[ரு]ப[த்தொ]ன்[று]ம் [வீ]டு
இவ்வூ[ர்]ப்பகைவிடை[ஞஎவாஞ] க[க்க]ன் வா[ண]வன்[ம]ாதெ[வி]க்குப்[ப]-

[9.] ங்கு ஒன்றும் ||— [கூகஓ*] இருபத்திரண்டா[ம்] வீடு இ[வ்]வூர் கக்க[ன்
அரியாஞ]க்[கு]ப்[ப]ங்கு [ஒன்று]ம் [||—] [கூகஙூ*] இ[ரு]பத்துமூன்[றும்
வீ]டு [ப]த்தணகல்லூர் [க]க்[க]ன் அமிஞ்சிக்குப்[ப]ங்கு ஒன்றும் ||— [சா*]
இருப[த்]துக[ர]ா[ல]ாம் வீடு திருவையா[ற்]று கக்கன் பூ[வணத்]துக்குப்பங்கு
ஒன்றும் ||— [சாக*] இருபத்தைஞ்சாம் [வீடு] செ[கா]ட்[சேர்க்]கு[ணவ]திஞஎ-
ஞ[ர]ஞ [க]க்கன் [பஞ்]ச[வன்]மாதெ[விக்]குப்பங்கு ஒன்றும் ||— [சாஉ*]
கட்டவஞ்செய்ய [க]ட்[டவ]ம் ஒன்றுக்கு[1] அரையன் சு[க்]கர[செ]ாழனு[ன]
மும்மடி[சொ]ழ[தி]ஞ்மாராயனுக்குப்பங்கு இரண்டும் ||— [சாஊ*] மெற்படி
ஒன்றுக்குக்கும[ர]ன் [வட]வா[யி]ல[ர]ன மும்மடிசெ[ர]ழ[தி]ஞ்ப்பெ[ரை]ய-
[க்]குப்[பங்கு இரண்டும் ||— [சாஎ*] மெற்படி ஒன்றுக்கு [வி]க்கி [ப]ட்-
[டா]ரல[னு]க்கு[ப்]ப[ங்கு இரண்டும் ||— [சாஏ*] மெற்படி ஒன்றுக்கு
[அ]ரை[யரீ] சுவிமானதொண்கனன அருெ[ம]ா[ழிதி]ஞ்ப்[ப]ர[யனுக்கு]ப்-
பங்கு இர[ண்]டும் ||— [சாஐ*] மெற்[ப]டி ஒன்றுக்கு மல்லன் இரட்டை-
[ய]னுக்கும் [சித்]தி[ர]ன் கெசவனுக்கும் பங்கு இரண்டும் ||— [சாஒ*] மெற்-
[ப]டி ஒன்றுக்கு அரையன் மணஞ்சேரியான வகையினி[தி]ஞ்ப்பெ[ர]யனு]க்-
கு[ப்ப]ங்கு இ[ரண்]டும் ||— [சாஙூ*] ெ . . . [டபாட்]டி ஒன்றுக்கு[2] குரு-
சா]வன் [வி]ரசெ[ழனா]ன பஞ்ச[வன்மாதெ[விக]ாட[க]ம[ய்ய]னுக்குப்பங்கு
ஒன்றரையும் ||— [சாகூ*] மெற்[ப]டி ஒன்றுக்கு ம[ரை]ம[க்காட்டுக்கணவதியான]
தி[ருவெ]ன்னறைச்சாக்கைக்குப்பங்கு ஒன்றரையும் ||— [சாஎ*] மெற்[ப]டி
ஒன்றுக்கு ஒ[ற்]றியூரன் சிக்[கனுக்குப்[ப]ங்கு] ஒ[ன்]றரை[யும்] ||— [சாஎக*]
செ[ம]ற்படி ஒன்றுக்கு ஒற்றியூ[ரன் இ]ளங்காவனு]க்குப்[ப]ங்கு] ஒன்றரையும்
||— [சாஎஉ*] [மெ] . [வியம் ஒன்றுக்கு அரை[ய]ன் ஈ[ஞ].

[10.] ஸ்ரயனு[ன] னித்த[விஞெதவ]ா[டூ]ம[ர]ாயனு[க்குப்]பங்கு இரண்டும் ||— [சாஎஙூ*]
மெற்படி [ஒன்]றுக்கு [அ]ரையன் கி[ன்றகாரா]ய[ண]னு[க்]குப்பங்கு [இரண்-
டும் ||— [சாஎச*] கா[னப]ர[டி] மூவ[ர்க்கு மு[ண்ட]கா[சி] அ[னுக்கனு-
க்குப்[பங்கு] காலரையும் ||— [சாஎஞ*] மெற்படி இ[ரண்]டு[க்கு ஆச்ச[ன்]
[2]பேர்த்திவ-ஞ[ண]ஞன அமிஞ்சி[க] கா[மர]ப்[ப]ரைய[னுக்குப்[பங்கு மூன்-
னும் ||— [சாஎசு*] வ[ங்கி]பம் ஒன்[று]க்கு கி[ரி]விசொழதெரி[க்க]உலகிலே-
க்குநிசாச்செ[வ]கரில் கின்றும் [பு]ருக்த [தஞ்]சை க[ணவ]திக்[கு]ப்பங்[கு] ஒ[ன்-
ற]ரையும் ||— [சாஎள*] செ[ம]ற்படி ஒ[ன்]றுக்கு[ச்] சிறுதனத்து வடக்கா[லவ]ரில்
செ[ருவ]த்[தவி]ரையுக்[குப்பங்]கு ஒ[ன்]றரையும் ||— [சாஎஅ*] மெற்[ப]டி
ஒ[ன்]றுக்கு ஈஜெ[ரூ]டூ[வ]ரையனுக்குப்பங்கு ஒ[ன்]ர[ரையு]ம் ||— [சாஎக*]

[1] In modern Tamil this would be தட்டெஞ்செய்ய தட்டெஞ் ஒருவனுக்கு.

[2] Read தித்தி-ஊ-ஞன.

[பா]டவியம் ஒன்றுக்குக்கூ[த்தன் வதூ] . . [வி]டங்கனுக்குப்பக்கு இரண்[டு]ம் ||— [சாஉய்*] மெற்ப[டி] ஒ[ன்]று[க்]கு அல்[ராய]ன் வாஉ[மசாயனுக்]குப்பங்கு இரண்டும் ||— [சாஉக*] மெற்படி ஒன்றுக்கு ஸ்ரீஹரிகுட்டன் [க]ணவதியான, இருமடிசொழவாஉ[மசாயனு]க்குப்பங்கு இரண்டும் ||— [சாஉஉ*] மெற்படி ஒன்றுக்கு பொக[யன் பொரியில]னை மும்மடிசொழவாஉமசா[யனு]க்குப்[ப]க்கு இரண்டும் ||— [சாஉகூ*] உடுக்கை [வாசி]க்க ஒருவனுக்கு வீர[சொழன் விட[ங்கனை]ன ஸ[ஜ]ஸ[ஜ]ஸ்ரீ[ஹவது]னுக்குப்பங்கு ஒன்றரையும் ||— [சாஉச*] [கெ]ட[த்]ப[டி] ஒன்[று]க்கு[த்தன் ரு]த்தனை ஸ[ர]ஜராஜஹஹர[வ]ரஹவுக்கு[ப்]பக்கு ஒன்றர[ரை]யு[ம்] ||— [சாஉஞ*] வீணை வாசிப்[பார்] இ[ருவ]ர்க்கு [லஷ்ஹர]ஹுணுகீ [கூ]த்தனை செம்பியன்வீ[ணை]ரு[தி]த்தனுக்குப்ப[ங்]கு மூன்ற[ரை]யும் ||— [சாஉசு*] இவன் செத்தக[மையில்] இவ[ன்] ம[னைக்கொண்]ட இ[வன்] . . . [ப] .[1]

[11.] மகன் அ[ரையன்] [2][ஸ]காபதிலனுக்குக்காணியாக[வு]ம் ||— [சாஉள*] ஆரி[ய]ம் [ப]ராவொர் மூவர்[க்]கு [அ]ன[ர]யன் அம்பலகாத[தீ] ஆன செ[ச]ம்[பியன்]வாஉமாசாயனுக்குப்பங்கு [க]லரையும் ||— [சாஉஅ*] தமிழ் [பா]ட ஒ[ரு]வனுக்கு[ப்பட்ட]ாலக[ன் கா]மச[ப்பெ]ப[ரு]ர[யனு]க்குப்பங்கு ஒன்[ற]ரை[யு]ம் ||— [சாஉகூ*] மெற்படி ஒன்றுக்கு [அ]மு[தன் க]ர[வி]க்கு[ப்ப]ங்கு ஒ[ன்]றரை[ர]யும் ||— [சாஉஎ*] மெற்படி ஒன்றுக்கு [வ]ாணராசி கூத்[த]னுக்குப்பங்கு ஒன்றரையும் ||— [சாஉக*] மெற்படி ஒன்றுக்கு [அரையன்] சூற்றிக்கு[ப்]பங்கு [ஒ]ன்றரையும் ||— [சாஉஉ*] கொட்டிமத்தனம் ஒன்றுக்கு மாதவூ[ர்]ஆலனுக்கு[ப்ப]ங்கு ஒன்றும் ||— [சாஉகூ*] மெற்படி ஒன்றுக்கு மாதவூ[ர்]துறை[க்கவலிக்]குப்பங்கு ஒன்றும் ||— [சாஉச*] [மு]த்[தி]ரைச்சங்கு ஒன்றுதத்[த]பிலன் [வி]க்கியண்ணனுக்குப்பங்கு ஒன்றும் ||— [சாஉஞ*] மெற்படி ஒன்றுக்கு மும்[ம]டி[ெ]சாழத்தெரி[ந்த]ஆனைப்பாகரில் [சூ]ற்றி நாதனுக்குப்பங்கு ஒன்றும் ||— [சாஉசு*] மெற்படி ஒன்றுக்கு [தஞ்சா]வூர் எரியூர்நாட்டெ[த்]தளி உவைச்சன் செ[ப]ாத்கா[ளி] தொண்டையனுக்குப்பங்கு ஒன்றும் ||— [சாஉள*] பக்கவாஉர் அமுதி[ய]சொழத்தெரிந்தவலஙன[க]வெளைக்காத[ரி]ல் ஐயாதன் அ[கரிக்]குப்பங்கு மு[க்]காலும் ||— [சாஉஅ*] மெற்படி கூடதிர[ய]ஸிவாமணித்தெரிந்தவலங்கைவெ[ளா]க்[கா]தரில் சத்தி ஆரூர்க்குப்பங்கு மூக்காலும் ||— [சாஉசு*] மெற்படி ஸித்தவிஞ்தவ[ன]காட்டெ [ஆ]ஆ[ர்]க்கூற்ற[த்]து[க்]குகர[ஆ]ர்[ப்] பாதபிவ[ன்] ஆச்சன் பிச்சனுக்குப்பங்கு மூக்க[ரை]யும் ||— [சாசஅ*] மெற்படி [3]ஸகரஹஹஜம்[கு]த்தெ[தரி]ந்த[வ]லங்கைவெ[ளா]க்கா[த]ரில் சத்தி செ[ர]ன்ன[னுக்குப்பங்கு] மூ[க்]க[ரை]ம் ||— [சாசக*] மெற்ப[டி] வீ[ர]சொழ[அ]னுக்கரில் காமன் [ஐ]யாத[னு]க்குப்பங்கு மூக்க[ரை]ம் ||— [சாசஉ*] [ம]ர-

[12.] தூவூரில் எழுபத்தையவ[னு]ல் [வ]ரய்க்கும் பங்கு மூக்காலும் ||— [சாசகூ*] ராஜ[கண்]டியவத்தெரிந்த[வ]லங்கைவெ[ளா]க்காதரில் [ப]ட்டாலகன் அ[ம்]பலத்துக்குப்பங்கு மூ[க்]காலும் ||— [சாசச*] மா[தவூ]ரில் குப்[ப] கிருமணஞ்செரிக்குப்பங்கு மூக்க[ர]ரும் ||— [சாசஞ*] தஞ்சாவூர் ஸ்ரீஹரிகுட்டத்[தி] உவைச்சன் [ஐ]யாத[ன் கண்ட]ராச்சனுக்குப்பங்கு மூக்காலும் ||— [சாசசு*] ராஜராஜத்தெரி[ந்]தவலங்[கை]வெ[ளா]க்[கா]தரில் வாருணன் சிராளனுக்குப்[ப]ங்கு மூக்காலும் ||— [சாசள*] [பர]ர்[த]க்கொ[ல்]கவாளில் [கீர்த்தி நாதனு[க்]குப்பங்கு மூ[க்க]ரையும் ||— [சாசஅ*] இவன் செத்தமை[றி]ல் இ[வ]ன் தம்பி கீர்[த்]தி கினாதாங்கிருக்காணியா[கவு]ம் ||— [சாசசு*] கரிடஹஹங்கனத்தெரி[ந்த]வலங்கை[ெ]வ[ளா]க்[க]ர[தி]ல் நூற்றெண்[ம]ன் [ரூ]த்தி[க்]குப்பங்கு மூக்க[ர]லும் ||— [சாஞய்*] இவன் செத்தம[யி]ல் [இ]வ[ன்] தம்பி தூற்றெண்மன்

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[1] The reading சித்றப்பன் is not impossible. [2] Read ஸஹர. [3] Read ஸகரஹஹஜம.

. [ள] . [க்]குக்[கா]ணியாகவும் ||— [சாடுக*] மூ[ர்*]த்தவிசுரோஹ[ண]த்தெ-[ரி]க்தலவ[ன்]ஈ[க]வெளிக்காதரில் மங்[லவ]ன் மாணிக்குப்பங்கு [மூ]க்காலும் ||— [சாடுஉ*] இப்படைத்த[ண்]டன் கம்பனுக்குப்[ப]ங்கு மூ[க்]காலும் ||— [சாடுங*] இப்பன[ட] ஆரூர் தெவனுக்[கு]ப்[ப]ங்[கு] மூக்[காலு]ம் ||— [சாடுச*] மும்-மடிசொழத்தெரித்தபரி[க்]காதரில் கண்[டி] கா[ளி]க்கு[ப்]பங்கு மூக்காலும் ||— [சாடுஞ*] இர[ணடி]வ[ளீமத்தெ[ரி]க்த[வல]ன்கைவெளிக்காத[ரி]ல் அடி[க]ன் செட்டிக்குப்பங்கு [மூக்]காலும் ||— [சாடுசு*] சித்தவி[னெதவ]னகாட்டு ஆ[தி]ர்க்-கூற்றத்துக்கூனர்கள்முன்னியூர் உவைச்சன் [க]ளரி ஆச்சனு[க்]குப்பங்[கு] மூ[க்-காலு]ம் ||— [சாடுள*] [தஞ்]சாவூர்த்தஞ்சை[மா]ம[னிக்கொயி]ல் வீர[வி]சா[ம-அணு]க்கன் ப[சா]க்த[க]ன் வீமனுக்குப்[ப]ங்கு மூக்காலும் ||— [சாடுஅ*] இவ்[வூர் ஐய]மீமதனி [வி]ரசொழஅ[ணு]க்க[ன் சு]ஷ-

[13.] ரன் காலகாலனு[க்]குப்பங்[கு] மூக்[கா]லும் ||— [சாடுசூ*] இ[த்]தனி வீர[சொழ]-அ[ணு]க்கன் [பி]ச[ங்க]ன் சீரா[ளனு]க்குப்பங்கு மூக்காலும் ||— [சாசுபி*] இத்த[னி வீர]செ[ர]மஅணுக்கன் தெவன் செங்கு[ன]வனுக்குப்பங்கு [மூ]க்காலும் ||— [சாசுக*] விசுரோஹ[ண]த்தெரித்தவலங்[க]வெ[ளிக்காதரில் இராமன் கம்-[ப]னுக்கு[ப்]பங்கு மூக்கா[லும்] ||— [சாசுஉ*] [இஸ்]யாஜ்ஞா[ஜ]த்தெரித்தவல-ங்கைவெளிக்க[ரில் ஆ]ச்சன் ஆ[ட]வ[ல்]லானுக்குப்பங்கு மூ[க்க]காலும் ||— [சாசுஙு*] ஸாஜகண்டீயவத்தெரித்தவலங்[க]வெளிக்காதரில் உத்[த]மன் கூத்தி-னுக்குப்பங்கு மூக்காலும் ||— [சாசுச*] திருவா[ய்]கெழி ஒன்னுக்குக்குமான் ஜயமான[னா]ன மும்ம[டி]சொழக்கடிகைமாசா[ய]னுக்குப்பங்கு ஒன்னும் ||— [சாசுஞ*] மெற்படி ஒன்னுக்குக்குமா[ன்] அ[ருமெ]ழியான ஸாஜா[ர]ஜக்[க]டிகை-மாசா[ய]னுக்குப்பங்கு ஒன்னும் ||— [சாசுசு*] மெற்[படி ஒன்னுக்கு ஸாஜ-[ஞ]க[ஸ்]னி கொதண்டராமனான ஜயங்கொண்டசொழக்கடிகைமாசா[ய]னுக்குப்[ப]ங்கு ஒன்[னும்] ||— [சாசுள*] மெற்படி ஒன்னுக்கு ஆச்சன் ம[தி]ரி[முவ]னு[ன] அழ-[கிய]சொழக்கடிகைமாசா[ய]னுக்கு[ப்ப]ங்கு ஒன்னும் ||— [சாசுஅ*] மெற்படி ஒன்னுக்கு [வ]ரணூ[க]ரஸகிவன[கா]ட்டு மீய்செங்கினிகாட்டு வங்காரமான [தி]ருஞாராயணனுக[வெ]ளிக்கூ மொகவி[ய]ன் சொமன் பசா[க்]கி[தரும]னுக்-குப்[ப]ங்கு ஒன்[னும்] ||— [சாசுங*] தனிச்செரிப்பி[ப்]ண்டி[க]ஞ்சும் மாதேஸ்வ-க[ஞ்]சும் நாயகஞ்செய்[ய] சாவூர் பசஞ்சி[ச]ரதிக்குப்பங்கு] இர[ண்]டும் ||— [சாசஎ*] மெற்படி [க]ர[விகீ] ஈசமனுத[னு]க்குப்[ப]ங்கு இரண்டும் ||— [சாசஏ*] கணக்கு வித்தவிவி[னு]த[ல]னகாட்டு [வீர]சாமுவனகாட்டுச்செம்[ப]ங்கு-

[14.] ல[டயாக் தன்னி]ச்ச[ச] சதுரவி[டம்]கனுக்குப்பங்கு [இரண்]டும் ||— [சாசஐ*] [இ]வ[னு]க்[கு]க்கீழ்க்க[ண]க்கு எழுதுவா[ச்] இரு[வர்]க்குப்பெசாற்பங்கு மூக்க[ச-லரகப்ப]ங்கு ஒன்றரையு[ம்] ||— [சாசஙு*] வாணூ[க]ரஸகிவனகாட்டு மீய்-செங்கினி[ர]சட்டுக்காடை[யக்]கு[டைய]ர்[ன்] மாவி[தவன்] சி[வ]லெ[க]ச[க்]தரனுக்-குப்[ப]ங்கு இர[ண்]டும் ||— [சாசச*] இவனுக்குக்கீழ்க்க[ண]க்கு எழுதுவார் இரு[வ]ர்க்குப்பெசாற்பங்கு மூக்காலாக[ப்ப]ங்கு ஒ[ன்]றரையும் ||— [சாசஞ*] கஷ்யரிவாஷிவனகாட்டுத்திருவாரூர்க்கூற்[ற]த்துக்கீழ்க்குடையான் க[க்]ஷ்[ன்] பெருமானுக்குப்பங்கு இர[ண்]டும் ||— [சாசள*] இவனுக்குக்கீழ்க்க[ண]க்கு எ[ழு]-துவார் இ[ரு]வர்க்குப்பெ[ப]சாற்பங்கு மூக்காலாகப்பங்கு ஒன்றரையும் ||— [சாசஅ*] சித்தவிஞெதவன[ர]சட்டு கல்லூர்[க]ரட்டு மாம்குடையான் ஐயாறன் பொற்கவ-ரனுக்குப்[ப]ங்கு இரண்டும் ||— [சாசஙு*] இ[வனுக்குக்கீழ்]க்[கணக்கு] எழு-துவார் இருவர்க்குப்பெசா[ற்பங்]கு மூக்க[ர]லாகப்பங்கு [ஒ]ன்றரையும் ||— [சாசஎசு*] [உ]வச்சுக்கு உன்[பழ்]ம் சித்தவிஞெதவனகாட்டு கல்லூர்[க]ரட்டு கல்லூராகிய பஞ்ச[வ]ன்மஹாதெவிஸ்வரஞெளிக்ஷ்மஅத்தூ ஐ[ய]ன் பெர்[ய்]யிலிக்குத்-தன்னெற்றம் ஆன் பதினெருவர்[க்]குப்பெசா[ற்]பங்கு அரையாகப்பங்கு ஐஞ்சரை-யும் ||— [சாசஅல்*] மெற்படி [ச]கடைகொட்டிகளில் [த]ரமொதிரன் செட்-

டிக்குத்[தன்]னெற்றம் ஆள் ப[திஞ்]செ[ரு]வர்க்குப்பொசாற்[ப]ங்கு அ[ரையா]க[ப்]-
ப[ங்]கு அஞ்சாயும் ||— [சாஅக*] மெற்படிக்கு உள்படும் சகடைகொட்டி-
க[ளில்] . ழி அ[ர]ங்கத்துக்குத்தன்னெற்றம் ஆள் ப[திஞ்]செருவர்க்குப்பொசாற்-
[15.] [ப]ங்கு அரையர[காப]ங்கு ஐஞ்சாயும் ||— [சாஅஉ*] மெற்படிக்கு உள்[ப]டும் சக[டைகொட்டி]க[ளி]ல் சாத்[த]ன் [அ]ம்பலத்துக்குத்தன்னெ[ற்]றம் ஆள் பதிஞ்செரு[வ]ர்க்குப்[பொ]சாற்பங்கு அரையாகப்பங்கு ஐஞ்சாயும் ||— [சாஅகூ*] மெற்படிக்கு உள்படும் சகடைகொட்டிக[ளி]ல் சத்தி இ[ரண]ெ[க]ளனுக்குத்தன்னெற்றம் ஆள் பதிஞ்செரு[வ]ர்க்குப்[ப]சாற்பங்கு அரையாகப்பங்கு ஐஞ்சாயும் ||— [சாஅச*] மெற்படிக்கு உள்படுத்தடி மா[னு]ம் அ[ரை]யன் உதை-
[யம]ர்த்தா[ண்]டனுக்குத்தன்னெற்றம் ஆள் பதிஞ்செ[ரு]வர்க்குப்[பசா]ற்[பங்]கு அரையாகப்பங்கு ஐஞ்சாயும் ||— ஆக இவர்களெ பா[த]வக்காணி பெறவும் ஆக இ[ப்படி கா]ணி [பெ]ற்றுப்[பணி] செய்யவும் ||— [சாஅஙி*] [இ]ருப்-
பன்னிர்[த]ங்கல் பிடிக்கும் ஆளுக்கு உள்படுவான் [ஒரு]வனுக்குப்பங்கு ஒன்-
றும் ||— ஆள் பதின்மர்க்குப்பொசாற்பங்கு எட்டு மா[வு]ம் ஆக [உ]டை-
ய[ச*]ன் திருவிசலூரான மூம்[மடி]சாழ[க்]தெ[ரி]ன்[க]ற்பொலை[ஞ]ர்கு[ம்]
குப்ப[டி] வன்னியான கூத்தியஸிவாம[னித்]தெ[ரி]ன்[க]ற்பெ[ப]ரைய[ஞ]ர்கு[மாகப்]-
பங்கு ஐஞ்சும் ||— [சாஅசு*] வினக்குடையார்களுக்கு உள்படுவான் ஒருவனுக்-
குப்பங்கு ஒன்றும் ||— ஆள் எழினு[க்]குப்பொ[சா]ற்பங்கு அரையாகப்[ப]ங்கு
மூன்றரையும் ஆ[கப்]பு[வ]னி[ச]கரன் கற்[ப]கமான பஞ்சவன்பெரை[ய]னுக்குப்ப-
ங்கு காலரையும் ||— [சாஅஎ*] கீர்த்தெனியான் கால்வர்க்கு[ப்]பொசாற்-
பங்கு அரைய[ர]க மெற்[படிய]னனுக்குப்பங்கு இரண்டும் ||— [சாஅஅ*] பஞ்-
ஞவியள் இ[ரு]வர்க்கு[ப்]பொசாற்[ப]ங்கு மூக்காலாக மெற்படியானனுக்குப்பங்கு ஒன்-
றரையும் ||— [சாஅகூ*] திருமல[ட]ப்பள்ளிக்கு[சவ]ர்க்கு உள்[ப]வொன் ஒரு-
வனுக்குப்பங்கு ஒன்றும் ||—

[16.] [ஆன்] ப[தி]ன்மர்க்குப்பெர[ா]ம்பங்கு [அ]ரையுமாக சூரசிவாமணிப்பெருங்[தெரு-
வில்] சூர[வ]ர்க்குப்பங்கு ஆறும் ||— [சாகூ*] வண்ணத்தார்கள் இ[ரு]வர்க்-
குப்பொசாற்பங்கு ஒன்றுக [இ]ந்தெருவில் ஈர[ம்]கொள்ளிகளுக்குப்[ப]ங்கு இரண்-
[டு]ம் ||— [சாகூக*] [க]ரவிதிமை [செ]ய்ய ஒ[ரு]வனுக்கு [அரை]யர்[ன்] ம[ணி]-
விளங்[க]ஞன செம்[பிய]ன்[ப]ருன்[க]ர[வி]தித்குப்பங்கு அரையும் ||— [சாகூஉ*]
மெற்படி ஒன்[று]க்கு ஆச்சன் திருவெங்கட[ம]ன ராஜராஜப்பெருங்[கவி]தி[க்]-
குப்பங்கு அரையும் ||— [சாகூகூ*] [க]ரவிசஞ்செய்ய இ[ரு]வர்க்கு [செ]ய-
[த]ான் நெத்தானன் ஆன ராஜராஜப்[ப]ருந[ர]விசனுக்குப்ப[ங்கு] ஒன்றும்
||— [சாகூச*] திரு ஒருவனுக்கும் கி[ம்]ஆன் இ[ர]ண்டெக்கும் தீணையன்
[ஆ]தித்தனு[ன] செம்பியன்[தே]ரற்பெ[ரு]ங்கணிக்குப்ப[ங்கு] இரண்டும் ||—
[சாகூடு*] மெ[ற்]படி ஒருவனுக்கும் [கி]ம்ஆன் இர[ண்]டெக்கும் [ப]ராக்கன்
[வ]ாணருஒசரி ஆன ராஜராஜமணி[த]யிரா[ஜனு]க்குப்பங்கு இர[ண்டு]ம் ||—
[சாகூசு*] [தாவி]னமை [செய்வா]ர் இரு[வ]ர்க்கு [அ]ரை[யர்]ன் பவ[ரு]த்-
[திர]னன பஞ்ச[வ]ன்மங்க[லப்]பெ[ரையனு]ர்[ப்]பங்கு மூன்றும் ||— [சாகூஎ*]
அம்பட்டன் கொன் சட[ங்]கவி[ய]ான ராஜராஜரூபொ[ம]கையனுக்குப்பங்கு
ஒன்றும் ||— [சாகூஅ*] தய்யான் ஒருவனுக்குத்தெவன் கவாவி[யா]ன [ஸ்ரீ]ச-
சொழப்[ப]ருக்த[ய்]பானுக்குப்பங்கு ஒ[ன்]றும் ||— [சாகூக*] மெற்படி ஒன்-
றுக்கு சிப்பன் மழபாடியான கொளாக்தகப்பெருக்தய்யா[னு]க்கு[1][ப்]பங்கு ஒன்-
றும் ||— [இஈ*] ர[ரூ]த்[த]ய்யான் ஆச்சன் கருந்தி[ட்]டைக்குப்[ப]ங்கு இன்ற-
ரையும் ||— [இஈ*] [2][க]ன்னன் ஒருவனுக்கு இடைக்கை[காரியா]ன கூத்தி-
யஸிவாமணி[ப்]பெருங்[க]ன்னனுக்குப்பங்கு ஒன்றும் ||— [இஈஉ*]

[1] தய்யானுக்கு is corrected from தன்னனுக்கு. [2] க appears to be corrected from தி.

[17.] தச்சாவா[ய]ஆ ஒ[ன்றுக்குப்ப[ங்கு] [ஒ]ன்[றை]ர[யு]ம் ஆன் இரண்டுக்குப்ப[ங்கு] ஒ[ன்றை]ரையும் ||— ஆக வீரசொழன் குஞ்சரமல்லரை[ன] ராஜராஜப்பெருந்தச்சனுக்குப்பங்கு மூன்றும் ||— [இவை*] தச்சு ஒன்றுக்குரு[ண]வன் மதுராந்த[கரை]ன கித்தவிலைதப்பெ[ரு]ந்தச்சனுக்குப்ப[ங்கு] மூக்கா[லு]ம் ||— [இவை*] மெற்படி ஒன்றுக்கு இ[ல]த்தி சடையனை [கண்]டாரித்தப்பெரு[ந்த]ச்சனுக்குப்பங்கு மூக்காலு[ம்] ||— [இவை*] பா[ணன்] உத்தமன் சூ[ற்]றிய[ான] அ[ரி]குலகெவனி[ச்சா]ல[க]ர்குப்பங்கு ஒன்றரையும் ||— [இவை*] மெற்படி ஐயாறன் அறிஞ்சிக்குப்பங்கு [ஒ]ன்றரையும் ||— [இவை*] மெற்படி அ[ப]ராஜிதன் [வ]டவாயிலான பல்ல[வன்]சாக்கைக்குப்பங்கு ஒன்றரையும் ||— [இவை*] மெற்படி வ[ஞ்சு]றிஞ்சிக்கு[ப்]பங்கு ஒன்றரையும் ||— [இவை*] க[ண்]கா[ணி]த்தட்டான்மை செய்ய ஒசாளி[ட்டுப்பணி] செய்[வி]த்[து]க்கொ[ள்ள]ப்பெறுவ[ரு]கே உடையார் ஸ்ரீராஜ[ராஜ]ற்[கு]வர் [நி]றுதனத்[து]க்[க]ண்[காணித்த]ட்டான் கூத்தன் [கணவதி]யான [கூத்]தியரிவாணிப்[பெ]ரு[ந்]தட்டாலு[க்]குப்பங்கு ஒன்று ||— [இவை*]

TRANSLATION.

1. Hail! Prosperity! Until the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, *etc.*,[1] — the lord Śrî-Râjarâjadêva had (1) given (*a number of*) *Nivandakkâṟar*[2] as *Nivandakkâṟar* of the lord of the Śrî-Râjarâjêśvara (*temple*), and (2) transferred (*a number of*) temple women[3] from (*other*) temple establishments[4] of the Chôḷa country (*Śôṛa-maṇḍalam*) as temple women of the lord of the Śrî-Râjarâjêśvara (*temple*). To (*these persons*) shares (*paṅgu*) were allotted as allowance (*nibandha*). (*The value*) of each share (*which consisted of the produce*) of (*one*) *vêli* of land, was to be one hundred *kalam* of paddy, (*measured*) by the *marakkâl* called (*after*) Âḍavallâṉ, which is equal to a *râjakêsari*. Instead of those among these shareholders, who would die or emigrate, the nearest relations of such persons were to receive that allowance (*kâṇi*) and to do the work. If the nearest relations were not qualified themselves, (*they*) were to select (*other*) qualified persons, to let (*these*) do the work, and to receive (*the allowance*). If there were no near relations, the (*other*) incumbents of such appointments[5] were to select qualified persons from those fit for such appointments, and the person selected was to receive the allowance. Accordingly, (*the names of these persons*) were engraved on stone, as the lord Śrî-Râjarâjadêva had been pleased to order.

2. The temple women (*were the following*):—

3. To [Ś]ê[ra]man[gai], a girl[6] (*who has been transferred from the establishment of the temple*) of Lôkamahâdêvi-Îśvara at Tiruvaiyâṟu,[7] (*and who resides in*) the first house of the southern row (*śiṟagu*) of the temple street on the south (*of the temple*), one share.

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[1] The historical part of this inscription is identical with that of No. 65.

[2] This term is derived from the Sanskrit *nibandha* (p. 73, note 1) and means 'men who receive an allowance, stipendiaries.'

[3] The literal meaning of தளிச்சேரிப்பெண்கள் is:— "women (who reside) in the streets near the temple," which are occupied by the temple servants.

[4] Literally, "from the streets near the temples." See page 256, note 4.

[5] தக்கன் probably stands for தக்கிண (Sanskrit *nagnê*), as அம்மன் and அக்கன் for அம்மை and அக்கை; see page 8, note 4.

[6] According to Mr. Venkayya's account in the *Madras Christian College Magazine* for May 1891, a small shrine, which is now called Uttara-Kailâsa, in the Pañchanadîśvara temple at Tiruvaiyâṟu (see p. 258, note 4), bears several inscriptions of Râjarâja and Râjêndra-Chôḷa, which record that this shrine was built by Tandiśattividaṅgiyâr (*i.e.*, Dantiśakti-Viṭaṅkî), *alias* Lôkamahâdêvî, a queen of Râjarâjadêva, and that it was therefore called Lôkamahâdêvi-Îśvara. This is evidently the shrine to which paragraph 3 refers.

4. To[Ira]ṇamugarâ[mi], a girl of the same temple, (*who resides in*) the second house, one share.

5. To Udâram, a girl of the same temple, (*who resides in*) the third house, one share.

6. To [Pa]ṭṭâli,[1] a girl of the same temple, (*who resides in*) the fourth house, one share.

7. To Eḍutta[pâdam],[2] a girl of the same temple, (*who resides in*) the fifth house, one share.

8. To Śôṛakulasundari, a girl of the same temple, (*who resides in*) the sixth house, one share.

9. To Êkavîri, a girl of the same temple, (*who resides in*) the seventh house, one share.

10. To Râja[k]êsari, a girl of the Tiru[kkârôṇam] (*temple*) at Nâgapaṭṭaṇam,[3] (*who resides in*) the eighth house, one share.

11. To Ṭêśichchi, a girl of the Kôyiltaḷi (*temple*) in the same village, (*who resides in*) the ninth house, one share.

12. To Periya-Têśichchi, a girl of the same temple, (*who resides in*) the tenth house, one share.

13. To Vichchâdiri (*i.e.*, Vidyâdharî), a girl of the Tirukkârôṇam (*temple*) in the same village, (*who resides in*) the eleventh house, one share.

14. To Maṛaikkâḍu,[4] a girl of the same temple, (*who resides in*) the twelfth house, one share.

15. To Ammâṛi, a girl of the Naḍuviltaḷi (*temple*) in the same village, (*who resides in*) the thirteenth house, one share.

16. To Tiruvaiyâṛu,[5] a girl of Râja[k]êsa[ri]nallûr, (*who resides in*) the fourteenth house, one share.

17. To Tillai-Aṛagi,[6] a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the fifteenth house, one share.

18. To Echchu[ma]ṇḍai, a girl of the same temple, (*who resides in*) the sixteenth house, one share.

19. To Paramî, a girl of Pagavadiśêri (*i.e.*, Bhagavatî-śêri), (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

20. To [Tillaikka]r[ai]śu, a girl of Tiruviḍaimarudil,[7] (*who resides in*) the eighteenth house, one share.

21. To Aṛa[gi], a girl of the same village, (*who resides in*) the nineteenth house, one share.

22. To Śaḍuri, a girl of the same village, (*who resides in*) the twentieth house, one share.

23. To Maduravâśagi, a girl of the same village, (*who resides in*) the twenty-first house, one share.

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[1] This name is probably derived from the Sanskrit *bhaṭṭâra* or *bhaṭṭâraka*; compare page 256, note 6.

[2] See page 257, note 1.

[3] This is Negapatam in the Tanjore district. The Tirukkârôṇam temple, which is referred to in the *Periyapurâṇam* as திருக்காரோணம், is now called Kâyârôhaṇasvâmin and still contains inscriptions of Râjarâja, Râjêndra-Chôḷa and other Chôḷa kings. In these inscriptions, Negapatam is called Nâgapaṭṭiṇam or Śôṛakulavallipaṭṭiṇam. The two Leyden grants have the forms Nâgapaṭṭaṇam and Śôṛakulavallipaṭṭaṇam.

[4] See page 258, note 3.

[5] See page 258, note 4.

[6] Tillai is one of the names of Chidambaram; see page 258, notes 2 and 6.

[7] This is the same as Tiruviḍaimarudûr, on which see page 259, note 4.

24. To Mâdêvaḍigaḷ, a girl of the same village, (*who resides in*) the twenty-second house, one share.

25. To . . . . . , a girl of the same village, (*who resides in*) the twenty-third house, one share.

26. To [I]ra[vikulamâṇikkam], a girl of the Kômâkkam[bhî]śvara (*temple*), (*who resides in*) the twenty-fourth house, one share.

27. To Ârûr,[1] a girl of the Mu[ḷḷûr]na[kkaṇṭaḷi] (*temple*) at Paṟaiyâṟu, (*who resides in*) the twenty-fifth house, one share.

28. To Vîrâṇi, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the twenty-sixth house, one share.

29. To Teṉṉavaṉmâdêvi, a girl of the same temple, (*who resides in*) the twenty-seventh house, one share.

30. To Tiruvaiyâṟu, a girl of Avaṉinârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the twenty-eighth house, one share.

31. To Mâdêvaḍigaḷ, a girl of the Teṇṭaḷi (*temple*) at Paṟaiyâṟu, (*who resides in*) the twenty-ninth house, one share.

32. To [Puga]ṟi, a girl of the Śrîtâṟi-Viṉṉagar (*temple*) at Arapuram, (*who resides in*) the thirtieth house, one share.

33. To [Pâ]ñjâḍi, a girl of the Ti[g]aippi[r]âṭ[ṭi]-Îśvara (*temple*) in the same village, (*who resides in*) the thirty-first house, one share.

34. To Karaṇavichchâdiri, a girl of the same temple, (*who resides in*) the thirty-second house, one share.

35. To Śaṅgi, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-third house, one share.

36. To Ta[ra]ṇi, a girl of the same temple, (*who resides in*) the thirty-fourth house, one share.

37. To Ś[e]ṭṭi, a girl of the same temple, (*who resides in*) the thirty-fifth house, one share.

38. To Âravam, a girl of the same temple, (*who resides in*) the thirty-sixth house, one share.

39. To Nakkam, a girl of the same temple, (*who resides in*) the thirty-seventh house, one share.

40. To Śîruḍaiyâḷ, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the thirty-eighth house, one share.

41. To Pa[rav]ai,[2] a girl of the [Brahmîśvara] (*temple*) in the same village, (*who resides in*) the thirty-ninth house, one share.

42. To Maṟaḷaichchilambu, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the fortieth house, one share.

43. To Âr[â-a]mudu, a girl of the Tiruvaraneṟi (*temple*) in the same village, (*who resides in*) the forty-first house, one share.

44. To Śîkaṇḍi,[3] a girl of the Arumoṟi-Îśvara (*temple*) in the same village, (*who resides in*) the forty-second house, one share.

45. To Parânderumâṉ, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the forty-third house, one share.

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[1] See page 257, note 6.

[2] This woman is called after Naṅgai-Paravaiyâr, the wife of the saint Sundaramûrti ; see page 152.

[3] This name is derived from the Sanskrit Śrikaṇṭha, a name of Śiva.

46. To [Nârâyaṇi], a girl of the Tiruvaraneṛi (*temple*) in the same village, (*who resides in*) the forty-fourth house, one share.

47. To Aravam, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.

48. To Śôdi[viḷa]kku, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the forty-sixth house, one share.

49. To Ti[g]aichchuḍar, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.

50. To Â[li], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.

51. To Śîkaṇḍi, a girl of the [Te]ṉ[ta]ḷi (*temple*) at Maṭṭ[ai], (*who resides in*) the forty-ninth house, one share.

52. To Perratiru, a girl of the same village, (*who resides in*) the fiftieth house, one share.

53. To [Vîra-Śô]ṛi, a girl of the Tañjaimâmaṇikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the fifty-first house, one share.

54. To Tiruv[â]la[ṅgâ]ḍi,[1] a girl of [Śîkaṇḍapuram], (*who resides in*) the fifty-second house, one share.

55. To . . . . . ; a girl of Parântakapuram, (*who resides in*) the fifty-third house, one share.

56. To Utta[ma]dâṇi, a girl of the same village, (*who resides in*) the fifty-fourth house, one share.

57. To . . . . . , a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam,[2] (*who resides in*) the fifty-fifth house, one share.

58. To Veṇkâḍu,[3] a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

59. To [Kûttâ]ḍi,[4] a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

60. To Śôṛaśûḷâma[ṇi], a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

61. To [Pû]ṅ[g]â[vi], a girl of Âyirattaḷi, (*a quarter*) of the same village, (*who resides in*) the fifty-ninth house, one share.

62. To [N]âñ[jûri], a girl of the Arikulakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the sixtieth house, one share.

63. To [Dê]vi, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the sixty-first house, one share.

64. To Naṅgû[ri], a girl of the Tirumâgâḷam (*temple*) at Ambar, (*who resides in*) the sixty-second house, one share.

65. To Râjarâji, a girl of the same temple, (*who resides in*) the sixty-third house, one share.

66. To [A]timâ[ṇi], a girl of the same temple, (*who resides in*) the sixty-fourth house, one share.

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[1] This name is derived from Tiruvâlaṅgâḍu, the name of two Śaiva shrines, one of which is in the Mâyavaram tâlluqa of the Tanjore district (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 273), and the other, to which the *Periyapurâṇam* refers, near the Arkônam Railway Station (*ibid.*, p. 159).

[2] This place may be identical with Parudi-Niyamam in the *Periyapurâṇam*.

[3] See page 253, note 1.

[4] This is the same as Ambalattâḍi, on which see page 256, note 7.

67. To U[daiyam], a girl of the Avaṇinârâyaṇa-Viṇṇagar (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

68. To K[â]makk[ô]ḍi, a girl of the Ti[rumâgâḷam] (*temple*) in the same village, (*who resides in*) the sixty-sixth house, one share.

69. To Niehchal, a girl of the Mudubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-seventh house, one share.

70. To Ku[p]pai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

71. To [Vîdi]vi[ḍaṅgi],[1] a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

72. To the younger Nakkam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

73. To the elder Nakkam, a girl of the same temple, (*who resides in*) the seventy-first house, one share.

74. To Dha[raṇi]va[r]âhi, a girl of the Iṭṭâchchi-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-second house, one share.

75. To Mâdêvi, a girl of Tirumaṟaikkâḍu, (*who resides in*) the seventy-third house, one share.

76. To Ammâṟi, a girl of Viḍaiyapuram, (*who resides in*) the seventy-fourth house, one share.

77. To . . . . . tâppagai, a girl of Vêḷûr, (*who resides in*) the seventy-fifth house, one share.

78. To Tirunîlagaṇḍi,[2] a girl of Nayadîrapuram, (*who resides in*) the seventy-sixth house, one share.

79. To [M]â[ṇâba]raṇi, a girl of Vîrapuram, (*who resides in*) the seventy-seventh house, one share.

80. To Perratiru, a girl of the Tirumêṟṟaḷi (*temple*) at Pâchchil, (*who resides in*) the seventy-eighth house, one share.

81. To Śôṟam, a girl of the Tiruvâchchirâmam (*temple*)[3] in the same village, (*who resides in*) the seventy-ninth house, one share.

82. To Śeṅguḷam, a girl of the Tirumêṟṟaḷi (*temple*) in the same village, (*who resides in*) the eightieth house, one share.

83. To . . . . , a girl of Vîrapuram, (*who resides in*) the eighty-first house, one share.

84. To Poṟkêśi, a girl of Tirukkoḷḷambûdûr, (*who resides in*) the eighty-second house, one share.

85. To Âṟâ[yi]ra[m], a girl of the same village, (*who resides in*) the eighty-third house, one share.

86. To Tillaikkûtti, a girl of Kaṟpagadâṉipuram, (*who resides in*) the eighty-fourth house, one share.

87. To Ârûr, a girl of the same village, (*who resides in*) the eighty-fifth house, one share.

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[1] This is the feminine of Vîdiviḍaṅgaṉ, on which see page 252, note 3.

[2] This name is derived from Nîlakaṇṭha, an epithet of Śiva.

[3] The name of this temple is the source of Tiruvâśi, the name of a village near Śrîraṅgam on the northern bank of the Koḷḷiḍam river. This follows from the inscriptions of the Śaiva temple at Tiruvâśi, the modern name of which is Śamîvanêśvara, but which, in two of its Chôḷa inscriptions, is called Pâchchil-Tiruvâśrâmam. The *Periyapurâṇam* has the form Pâchchil-Âchchirâmam.

88. To Śâmuṇḍi, a girl of the same village, (*who resides in*) the eighty-sixth house, one share.

89. To [A]b[aiy]am, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the eighty-seventh house, one share.

90. To Tirumâgâḷam, a girl of the Bra[hmakuṭṭ]am (*temple*) at Tañjâvûr, (*who resides in*) the eighty-eighth house, one share.

91. To [Pi]chchi, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.

92. To [Tiruvaḍi]ga[ḷ], a girl of [Pa]llavanâ[raṇapur]am, (*who resides in*) the ninetieth house, one share.

93. To Śât[t]am, a girl of Tirumaṟaikkâḍu, (*who resides in*) the ninety-first house, one share.

94. To Tirumalai, a girl of the same village, (*who resides in*) the ninety-second house, one share.

95. To Vi[k]kira[ma]toṅgi,[1] a girl of the Lôkamahâdêvi-Îśvara (*temple*) at Tiruvaiyâṟu, (*who resides in*) the first house of the northern row of the same temple street, one share.

96. To Pu[gaṟi], a girl of the same temple, (*who resides in*) the second house, one share.

97. To [M]âṇikkam, a girl of Miṟaiyil, (*who resides in*) the third house, one share.

98. To [Mâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the fourth house, one share.

99. To Tirumûlaṭṭâṇam,[2] a girl of the same temple, (*who resides in*) the fifth house, one share.

100. To [Ârûr], a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixth house, one share.

101. To Kaṇḍiyûr,[3] a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventh house, one share.

102. To Âchcham, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the eighth house, one share.

103. To Aravam, a girl of the Tiruvaraneṟi (*temple*) in the same village, (*who resides in*) the ninth house, one share.

104. To Ka[ra]mbiyam, a girl of the same temple, (*who resides in*) the tenth house, one share.

105. To Kaṇḍiyûr, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the eleventh house, one share.

106. To [Vî]di[vi]ḍaṅgi, a girl of the same temple, (*who resides in*) the twelfth house, one share.

107. To Iṉṉiḷavañji, a girl of the Avaṉinârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the thirteenth house, one share.

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[1] This name is derived from Vikramatuṅga, which must have been the surname of a royal personage.

[2] Tiruvârûr-Mûlaṭṭâṇam is mentioned in the *Periyapurâṇam*. In a Tamil and Sanskrit inscription which I have quoted on page 153, the Tyâgarâjasvâmin temple at Tiruvârûr is called திருமூலஸ்தானமுடையார் and श्रीवारूरपिपस्य मूलवसतिः. Accordingly, both the *Periyapurâṇam* and paragraph 99 of the present inscription presuppose the existence of the Tiruvârûr temple.

[3] This woman is named after a Śaiva shrine near Tañjâvûr (Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 276), which is mentioned in the *Periyapurâṇam*.

108. To Maṟalaichchilambu, a girl of the same temple, (*who resides in*) the fourteenth house, one share.

109. To Śembon, a girl of the Tirumâgâḷam (*temple*) in the same village, (*who resides in*) the fifteenth house, one share.

110. To . . . . . , a girl of Tiruv[aiyâṟu], (*who resides in*) the sixteenth house, one share.

111. To Aiyâṟu, a girl of the same village, (*who resides in*) the seventeenth house, one share.

112. To [Tiru]ve[ṇ]ṇâ[va]l, a girl of the same village, (*who resides in*) the eighteenth house, one share.

113. To Umai, a girl of the Tiruvâchchirâmam (*temple*) at Pâchchil, (*who resides in*) the nineteenth house, one share.

114. To Perratiru, a girl of the Teṉṟaḷi (*temple*) at Paṟaiyâṟu, (*who resides in*) the twentieth house, one share.

115. To the younger Śîruḍaiyâḷ, a girl of Kiḷḷiguḍi, (*who resides in*) the twenty-first house, one share.

116. To the elder Śîruḍaiyâḷ, a girl of the same village, (*who resides in*) the twenty-second house, one share.

117. To [O]lôkamâtâ, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the twenty-third house, one share.

118. To Tiru, a girl of Pagavadiśêri, (*a quarter*) of Jananâthapuram, (*who resides in*) the twenty-fourth house, one share.

119. To Mâdêvi, a girl of the Tañjaimâmaṇikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the twenty-fifth house, one share.

120. To Kali, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the twenty-sixth house, one share.

121. To Tiruppûva[ṇ]am,[1] a girl of the Śrîtâṟi-Viṉṉagar (*temple*) at Arapuram, (*who resides in*) the twenty-seventh house, one share.

122. To Marudamâṇikkam,[2] a girl of Kaṟpagadâṉipuram, (*who resides in*) the twenty-eighth house, one share.

123. To Kaṟ[pa]gamâṇi[k]kam, a girl of the same village, (*who resides in*) the twenty-ninth house, one share.

124. To Kayilâyam (*i.e.*, Kailâsa), a girl of the Tiru-Amalîśvara (*temple*) at Naṉṉilam,[3] (*who resides in*) the thirtieth house, one share.

125. To Âchcham, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the thirty-first house, one share.

126. To Parânderumâṉ, a girl of the Tirumêṟṟaḷi (*temple*) at Pâchchil, (*who resides in*) the thirty-second house, one share.

127. To Śôṟakulasundari, a girl of the Vaḍataḷi (*temple*) at Paṟaiyâṟu, (*who resides in*) the thirty-third house, one share.

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[1] This woman is called after a place of the same name, which belongs to the Madura district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 298. It is mentioned as Pûvaṇam in the *Periyapurâṇam*.

[2] Compare page 259, note 4.

[3] This is now the head-quarters of a tâlluqa in the Tanjore district. Sundaramûrti's *Dêvâram* mentions "the large temple" (*perun-gôyil*) at Naṉṉilam, the building of which is ascribed to the ancient Chôḷa king Kô-Śeṅgaṇṇâṉ; see *Ind. Ant.*, Vol. XXII, p. 64.

128. To Âḍavallâl,[1] a girl of the Pagaividai-Îśvara (*temple*) at Paṟuvûr, (*who resides in*) the thirty-fourth house, one share.

129. To I[ḷa]ṅgôyil,[2] a girl of the Na[ndi-Îśva]ra (*temple*) at [Kaḍam]bûr, (*who resides in*) the thirty-fifth house, one share.

130. To [A]rivâṭṭi, a girl of the M[ah]âdêvi-Îśvara (*temple*), (*who resides in*) the thirty-sixth house, one share.

131. To Mâdêvaḍigaḷ, a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Tañjâvûr, (*who resides in*) the thirty-seventh house, one share.

132. To [Po]ṉ[ṉâla]ma[ndâl], a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-eighth house, one share.

133. To [Kâṟâyil],[3] a girl of the Śrî[pûdi-Viṇṇaga]r (*temple*) at Pâmbuṇi, (*who resides in*) the thirty-ninth house, one share.

134. To Tiruvaiyâṟu, a girl of . . . . . , (*who resides in*) the fortieth house, one share.

135. To Aiyâṟu, a girl of Âyirattaḷi, (*who resides in*) the forty-first house, one share.

136. To Peṟṟamai, a girl of the [Ni]ṟaimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

137. To [M]âṟi, a girl of Tirumaṟaikkâḍu, (*who resides in*) the forty-third house, one share.

138. To Tiru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the forty-fourth house, one share.

139. To Na[ndi-Eru]m[â]ṉ, a girl of the same temple, (*who resides in*) the forty-fifth house, one share.

140. To [Tillaikka]r[aiśu], a girl of the Tiruvamalîśvara (*temple*) at Pâchchil, (*who resides in*) the forty-sixth house, one share.

141. To [U]m[ai], a girl of the Tiruvâchchirâmam (*temple*) in the same village, (*who resides in*) the forty-seventh house, one share.

142. To Śiṟi[y]âḷ, a girl of the M[ahâdêvi]-Îśvara (*temple*), (*who resides in*) the forty-eighth house, one share.

143. To Âchcham, a girl of Tiruviḍaimarudil, (*who resides in*) the forty-ninth house, one share.

144. To Kâḍugâḷ, a girl of the same village, (*who resides in*) the fiftieth house, one share.

145. To Paṉ[cha]vaṉmâdêvi, a girl of the same village, (*who resides in*) the fifty-first house, one share.

146. To Śîkaṇṭi, a girl of the same village, (*who resides in*) the fifty-second house, one share.

147. To [Ka]llaṟai, a girl of the same village, (*who resides in*) the fifty-third house, one share.

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[1] This is the feminine of Âḍavallân, the name of one of the images in the Tañjâvûr temple; see No. 42.

[2] This woman may be named after the Tiruviḷaṅgôyil temple at Kaḍambûr (see paragraph 70), or after the Iḷangôyil temple at Miyachchûr, which is mentioned in the *Periyapurâṇam*.

[3] The place after which this woman is called, appears to be identical with Kâṟâyal in the *Periyapurâṇam*. The name Kâṟâyil-Eḍuttapâḍam in No. 27, paragraph 1, and on page 131, note 5, text line 9, is derived from the image in the Śaiva shrine at Kâṟâyil; compare page 257, note 1.

148. To [Śi]ttiravalli, a girl of the Śrîtâri-Viṇṇagar (*temple*) at Arapuram, (*who resides in*) the fifty-fourth house, one share.

149. To Nallûr, a girl of the Nigaḷaṅgi-Îśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

150. To [Peruvaṛi], a girl of the same temple, (*who resides in*) the fifty-sixth house, one share.

151. To Śemâṇi, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the fifty-seventh house, one share.

152. To [K]ôṇaḍi, a girl of the same temple, (*who resides in*) the fifty-eighth house, one share.

153. To [Nam]bu[gari], a girl of the Tiruvaran-eṛi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the fifty-ninth house, one share.

154. To Tirumûlaṭṭâṇam, a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixtieth house, one share.

155. To [Sôma]nâḍi, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-first house, one share.

156. To I[râmi], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the sixty-second house, one share.

157. To Ech[chuma]ṇḍai, a girl of the Brahmîśvara (*temple*) in the same village, (*who resides in*) the sixty-third house, one share.

158. To Sun[da]ra-Śôṛi, a girl of the Tirumaṇḍaḷi (*temple*)[1] in the same village, (*who resides in*) the sixty-fourth house, one share.

159. To Pandal, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the sixty-fifth house, one share.

160. To [Kâ]mi, a girl of the Avaṇinârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the sixty-sixth house, one share.

161. To Â ś[âra]pañja[ṛi], a girl of the same temple, (*who resides in*) the sixty-seventh house, one share.

162. To [Ê]ka[vîri], a girl of the Muḍubagavartaḷi (*temple*) in the same village, (*who resides in*) the sixty-eighth house, one share.

163. To . . . . . , a girl of the same temple, (*who resides in*) the sixty-ninth house, one share.

164. To Śaṅgam, a girl of the same temple, (*who resides in*) the seventieth house, one share.

165. To [Kaṇḍam], a girl of Tiruvaiyâṛu, (*who resides in*) the seventy-first house, one share.

166. To [Pâ]vai, a girl of the same village, (*who resides in*) the seventy-second house, one share.

167. To Tuṭṭi, a girl of Avaniyâ[madar]pa[pu]ram, (*a quarter*) of Paṛuvûr, (*who resides in*) the seventy-third house, one share.

168. To Arikulakêsari, a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-fourth house, one share.

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[1] In the *Periyapurâṇam*, this temple is called இருவாரூர்ப்பரவையுண்மண்டளி, "the mud temple in which Paravai (see p. 152) stayed, at Tiruvârûr."

169. To Kulamâ[ṉ], a girl of the [Puga]r[madi-Î]śvara (*temple*) at . . n[daḷi], (*who resides in*) the seventy-fifth house, one share.

170. To Ka[ru]m[aṇik]kam, a girl of the same temple, (*who resides in*) the seventy-sixth house, one share.

171. To Na[ga]ra[t]tâḷ, a girl of Puṟaiyâchchêri, (*who resides in*) the seventy-seventh house, one share.

172. To Śa[n]diram, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the seventy-eighth house, one share.

173. To [Va]ḍavâyil,[1] a girl of the Arikulakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the seventy-ninth house, one share.

174. To Parâṅḍerumâṉ, a girl of the Nṟipakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the eightieth house, one share.

175. To Tiru[v]êṅgaḍam,[2] a girl of the Śa[n]diramallîśvara (*temple*) in the same village, (*who resides in*) the eighty-first house, one share.

176. To Śaṟpadêvi, a girl of the Arikulakêsari-Îśvara (*temple*) in the same village, (*who resides in*) the eighty-second house, one share.

177. To Âmâ[t]tûr, a girl of the Tirumêṟṟaḷi (*temple*) at Naṇṇilam, (*who resides in*) the eighty-third house, one share.

178. To Ûdâri, a girl of [Kâvi]rippûmbaṭṭaṇam,[3] (*who resides in*) the eighty-fourth house, one share.

179. To [Śîlaśâḷâmaṇi], a girl of the [Araiyerum]âṉ[taḷi] (*temple*) at Pa[ṟaiy]â[ṟu], (*who resides in*) the eighty-fifth house, one share.

180. To Vikki[ra]mâdittî,[4] a girl of Avaṇiṇârâyaṇapuram, (*a quarter*) of the same village, (*who resides in*) the eighty-sixth house, one share.

181. To Tillaiṉṟaindâḷ, a girl of the same village, (*who resides in*) the eighty-seventh house, one share.

182. To [Naya]ṇaval[li], a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the eighty-eighth house, one share.

183. To Peṟṟatiru, a girl of the same temple, (*who resides in*) the eighty-ninth house, one share.

184. To Madaṇava[l]li, a girl of the Mallîśvara (*temple*) at Âyirattaḷi, (*who resides in*) the ninetieth house, one share.

185. To Eḍuttapâdam, a girl of Karuppûr, (*who resides in*) the ninety-first house, one share.

186. To [Mîṇavaṉ]mâ[d]ê[vi], a girl of Vi[rapuram], (*who resides in*) the ninety-second house, one share.

187. To Mûvarganḍi, a girl of the [Brahmî]śvara (*temple*) at Tiruvârûr, (*who resides in*) the first house of the southern row of the [temple street on the north (*of the temple*)], one share.

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[1] This woman appears to be called after Vaḍa-Mullai-Vâyil, a Śaiva shrine which is referred to in the *Periyapurâṇam* and which is identical with Tirumullavâyil in the Chingleput district; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 176. The adjective *vaḍa*, 'northern,' is prefixed to this name, in order to distinguish it from Tirumullaivâyil, a seaport in the Śirgâṟi (Shiyali) tâlluqa of the Tanjore district, which is also mentioned in the *Periyapurâṇam*.

[2] Vêṅgaḍam is the Tamil name of the holy mountain (Tirumalai) near Tirupati.

[3] This is the full Tamil name of Kâvêrippaṭṭaṇam at the mouth of the Kâvêri river.

[4] This name is derived from the Sanskrit name Vikramâditya.

188. To Śîruḍaiyâḷ, a girl of the Tirukkârôṇam (*temple*) at Nâgapaṭṭaṇam, (*who resides in*) the second house, one share.

189. To Tiru, a girl of the Nigaḷaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the third house, one share.

190. To Perṟatiru, a girl of the Gu[ṇa]vati-Îśvara (*temple*) at Kôṭṭûr,[1] (*who resides in*) the fourth house, one share.

191. To [Pâ]l, a girl of the Śrîpûdi-Viṉṉagar (*temple*) at Pâ[mbuṇi], (*who resides in*) the fifth house, one share.

192. To [Kaṟ]pagadâṇi, a girl of Kaṟpagadâṇipuram, (*who resides in*) the sixth house, one share.

193. To Pandal, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

194. To . . . . , a girl of the same village, (*who resides in*) the eighth house, one share.

195. To Am[bal]am, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the ninth house, one share.

196. To Viraiyâchchilai, a girl of [Periyataḷi]chchêri, (*a quarter*) of [Tiru-v]â[rûr], (*who resides in*) the tenth house, one share.

197. To Aṉa[va]ratasundari, a girl of Âyirattaḷi, (*who resides in*) the eleventh house, one share.

198. To Râja[śûḷâ]maṇi, a girl of the same village, (*who resides in*) the twelfth house, one share.

199. To Ara[ṇ]eṟi, a girl of Nayadîrapuram, (*who resides in*) the thirteenth house, one share.

200. To [Paṭ]ṭam, a girl of [Â]yi[rattaḷi], (*who resides in*) the fourteenth house, one share.

201. To I[ḷa]ṅgâ, a girl of the same village, (*who resides in*) the fifteenth house, one share.

202. To [M]ô[ḍi], a girl of the Arumoṟi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

203. To [Karu]vûr,[2] a girl of the same village, (*who resides in*) the seventeenth house, one share.

204. To [Ti]ru[vâ]ṉaikkâvi,[3] a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the eighteenth house, one share.

205. To Aravam, a girl of Tiruvaiyâṟu, (*who resides in*) the nineteenth house, one share.

206. To Sundari, a girl of the Pañchavaṉam[a h]âdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twentieth house, one share.

207. To Nambâṇḍi, a girl of the same temple, (*who resides in*) the twenty-first house, one share.

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[1] This place is mentioned in the *Periyapurâṇam*. Mr. Sewell (*Lists of Antiquities*, Vol. I, p. 273) gives Koṭṭûr (properly Kôṭṭûr) as the name of a village in the Kumbhakôṇam tâlluqa.

[2] This is the name of a town in the Coimbatore district; see Vol. I, p. 106, note 2. According to the inscriptions in the Karuvûr temple, the town was also called Muḍivaṟaṅgu-Śôṟapuram, and the name of the temple was Tiruvâṉilai Mahâdêvar, "the lord of the sacred cow-stable." Both Karuvûr and Tiruvâṉilai are mentioned in the *Periyapurâṇam*. The modern designation of the temple, Paśupatiśvara, is a Sanskrit rendering of Tiruvâṉilai-Mahâdêvar.

[3] This name is derived from Tiruvâṉaikkâ, the ancient Tamil name of the Jambukêśvara temple; see page 253.

208. To Umai, a girl of the same temple, (*who resides in*) the twenty-second house, one share.

209. To [Tiṭ]ṭ[ai]chchê[ri], a girl of the same temple, (*who resides in*) the twenty-third house, one share.

210. To Umai, a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

211. To [Śi]ttiravalli, a girl of the Tiruvaraneṟi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-fifth house, one share.

212. To [Pi]ch[chi], a girl of Âyirattaḷi, (*who resides in*) the twenty-sixth house, one share.

213. To Perratiru, a girl of the Pugaṟîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-seventh house, one share.

214. To Śikaṇḍi, a girl of the Tirumaṇḍaḷi (*temple*) at Tiruvârûr, (*who resides in*) the twenty-eighth house, one share.

215. To Kundav[ai], a girl of the same temple, (*who resides in*) the twenty-ninth house, one share.

216. To Pâkkari, a girl of the Mallîśvara (*temple*) at Âyirattaḷi, (*who resides in*) the thirtieth house, one share.

217. To Poṉ, a girl of the Brahmîśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-first house, one share.

218. To [Po]ṟkumaraṉ, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

219. To Sômakôṉ, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-third house, one share.

220. To Êkavîri, a girl of the Arumoṟi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the thirty-fourth house, one share.

221. To [D]êvi, a girl of Âyirattaḷi, (*who resides in*) the thirty-fifth house, one share.

222. To Tiruvaḍigaḷ, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

223. To the dark Tiruvaḍi,[1] a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

224. To Kaṇḍarâchchi, a girl of Tiruvêdiguḍi,[2] (*who resides in*) the thirty-eighth house, one share.

225. To Kulamâ[ṇi]kkam, a girl of the same village, (*who resides in*) the thirty-ninth house, one share.

226. To . . . . . , a girl of Âṟṟuttaḷi, (*who resides in*) the fortieth house, one share.

227. To Vêmbi, a girl of the same village, (*who resides in*) the forty-first house, one share.

228. To Poṟkêśi, a girl of the [Ni]ṟaimadi-Îśvara (*temple*), (*who resides in*) the forty-second house, one share.

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[1] The complexion of this woman is stated in order to distinguish her from her fairer namesake in the preceding paragraph, just as, in three other cases (paragraphs 72 f., 115 f. and 237 f.), two bearers of the same name are distinguished by the epithets 'younger' and 'elder.'

[2] This place is mentioned as Vêḍiguḍi in the *Periyapurâṇam*, and is perhaps identical with Tiruvêḍakuḍi in the Tañjâvûr tâlluqa; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 279.

229. To Orṟiyûr,[1] a girl of Tiruchchôṟṟutturai, (*who resides in*) the forty-third house, one share.

230. To . . . . . ., a girl of Tirumaṟaikkâḍu, (*who resides in*) the forty-fourth house, one share.

231. To Śaṅgâṇi, a girl of the Tirumêṟṟaḷi (*temple*) at Naṉṉilam, (*who resides in*) the forty-fifth house, one share.

232. To Eṟi, a girl of the Tiru-Amalîśvara (*temple*) in the same village, (*who resides in*) the forty-sixth house, one share.

233. To Pûvaṇam, a girl of Uttamadâṉipuram, (*who resides in*) the forty-seventh house, one share.

234. To Aḍigaḷ, a girl of Âyirattaḷi, (*a quarter*) of Niyamam, (*who resides in*) the forty-eighth house, one share.

235. To N[î]raṇi-Pavaṟakkuṉṟu, a girl of the Arai[y]erumâṉṭaḷi (*temple*) at [Paṟaiy]âṟu, (*who resides in*) the forty-ninth house, one share.

236. To A[ru]moṟi, a girl of the same temple, (*who resides in*) the fiftieth house, one share.

237. To Âchcham, a girl of the Teṉṭaḷi (*temple*) in the same village, (*who resides in*) the fifty-first house, one share.

238. To the younger Âchcham, a girl of the same temple, (*who resides in*) the fifty-second house, one share.

239. To Amudam, a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the fifty-third house, one share.

240. To Śûḷâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

241. To Êkavîri, a girl of the same temple, (*who resides in*) the fifty-fifth house, one share.

242. To Vîrâṇi, a girl of the Muḷḷûrnakkaṉṭaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

243. To Oruppaṇai, a girl of the same temple, (*who resides in*) the fifty-seventh house, one share.

244. To Kaṉṉa[radê]vi, a girl of Koṟṟamaṅgalam, (*who resides in*) the fifty-eighth house, one share.

245. To Kaṇavadi, a girl of Tirutteṅgûr, (*who resides in*) the fifty-ninth house, one share.

246. To Eṭṭi, a girl of Śellûr, (*who resides in*) the sixtieth house, one share.

247. To Ambaḷakkûtti, a girl of Tiruvaiyâṟu, (*who resides in*) the sixty-first house, one share.

248. To Aṉantam, a girl of Śêṉâmugam, (*a quarter*) of Nâgapaṭṭaṇam, (*who resides in*) the sixty-second house, one share.

249. To [Vaṟuvâ]ni[lai], a girl of the Tañjaimâmaṇikkôyil (*temple*) at Tañjâvûr, (*who resides in*) the sixty-third house, one share.

250. To Śîdêvi, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the sixty-fourth house, one share.

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[1] This woman owes her name to Tiruvoṟṟiyûr, a village to the north of Madras, which is mentioned in the *Periyapurâṇam*. The Âdhipurîśvara temple at Tiruvoṟṟiyûr contains some Chôḷa inscriptions. The names of the village and of its temple are derived from *oṟṟi* (Tamil) and *ádhi* (Sanskrit), 'a mortgage.'

251. To Eṟuvaṇai, a girl of Parântakapuram, (*who resides in*) the sixty-fifth house, one share.

252. To Poṉ, a girl of Tiruvaiyâṟu, (*who resides in*) the sixty-sixth house, one share.

253. To Paṟuvûr, a girl of the Pagaividai-Îśvara (*temple*) at Paṟuvûr, (*who resides in*) the sixty-seventh house, one share.

254. To Śivadêvi, a girl of the Iṭṭâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

255. To Śîkurugûr, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-ninth house, one share.

256. To Śaṅgâṇi, a girl of the Tirumêṟṟaḷi (*temple*) at Naṉṉilam, (*who resides in*) the seventieth house, one share.

257. To Śembi[ya]ṉmâdê[vi], a girl of Tiruvidaimarudil, (*who resides in*) the seventy-first house, one share.

258. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Taṉjâvûr, (*who resides in*) the seventy-second house, one share.

259. To [Po]ṉṉâḷi, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-third house, one share.

260. To Vîraśikhâma[ṇi], a girl of the Nṛipakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the seventy-fourth house, one share.

261. To Ârûr, a girl of the Śrîpûdi-Viṇṇagar (*temple*) at Pâmbuṇi, (*who resides in*) the seventy-fifth house, one share.

262. To Vîrab[ô]gi, a girl of Talaiyâlaṅgâḍu, (*who resides in*) the seventy-sixth house, one share.

263. To Poṉṉambalam, a girl of the same village, (*who resides in*) the seventy-seventh house, one share.

264. To Oruppaṇai, a girl of the Vaḍataḷi (*temple*) at Paṟaiyâṟu, (*who resides in*) the seventy-eighth house, one share.

265. To Umai, a girl of the Tiruviḷaṅgôyil (*temple*) at Kaḍambûr, (*who resides in*) the seventy-ninth house, one share.

266. To Araṅgam,[1] a girl of [K]âvirippûmbaṭṭaṇam, (*who resides in*) the eightieth house, one share.

267. To Peṟṟatiru, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the eighty-first house, one share.

268. To Râjarâji, a girl of Tiruvidaimarudil, (*who resides in*) the eighty-second house, one share.

269. To Mûñji, a girl of the Tiruvamalîśvara (*temple*) at Pâchchil, (*who resides in*) the eighty-third house, one share.

270. To Poṟk[âḷi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the eighty-fourth house, one share.

271. To Ti[g]aimâ[ṇi]kkam, a girl of the Ulagîśvara (*temple*) in the same village, (*who resides in*) the eighty-fifth house, one share.

272. To Śeyyapâdam, a girl of the Mudubagavartaḷi (*temple*) at [Ambar], (*who resides in*) the eighty-sixth house, one share.

273. To Aiy[âḷ], a girl of [Vir]âlûr, (*who resides in*) the eighty-seventh house, one share.

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[1] This is a Tamil form of Raṅgam or Śrîraṅgam near Trichinopoly.

274. To [Nam]bu[gamari], a girl of Naḍuviltaḷich[chêri], (*a quarter*) of Nâgapaṭṭaṇam, (*who resides in*) the eighty-eighth house, one share.

275. To [A]rai[y]am, a girl of the Kômâkkam[bhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

276. To Nit[taṅg]ai, a girl of the Tirumaṇḍaḷi (*temple*) at Tiruvârûr, (*who resides in*) the ninetieth house, one share.

277. To Śiṛiya-Umai, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

278. To Kâmâmôgi, a girl of the Jayabhîmataḷi (*temple*) at Tañjâvûr, (*who resides in*) the ninety-second house, one share.

279. To [Ti]ruvaṛagu, a girl of the Tañjaimâmaṇikkôyil (*temple*) in the same city, (*who resides in*) the ninety-third house, one share.

280. To Śeyya-Śô[ṛam], a girl of Tirukkoḷḷambûdûr, (*who resides in*) the ninety-fourth house, one share.

281. To Tirukku[ra]vi, a girl of Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

282. To [Irâmi], a girl of the Tirukkârôṇam (*temple*) at Nâgapaṭṭaṇam, (*who resides in*) the first house of the northern row of the temple street on the north (*of the temple*), one share.

283. To Kaṛṛaḷi, a girl of the same temple, (*who resides in*) the second house, one share.

284. To [Kaṇṇam], a girl of the same temple, (*who resides in*) the third house, one share.

285. To U[t]tama[su]ndari, a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the fourth house, one share.

286. To [Kuñ]ja[ramalli], a girl of the Ava[ṇik]ê[sa]ri-Îśvara (*temple*) at [A]n[daḷi], (*who resides in*) the fifth house, one share.

287. To Śeyyapâdam, a girl of Kaṛpagadâṇipuram, (*who resides in*) the sixth house, one share.

288. To [Śi]ṛiya-[Ara]vam, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventh house, one share.

289. To Śîlaśûḷâmaṇi, a girl of the Vaḍataḷi (*temple*) at Paṛaiyâṛu, (*who resides in*) the eighth house, one share.

290. To A[ṇanti], a girl of V[êḷû]r, (*who resides in*) the ninth house, one share.

291. To Poṛkâ[ḷi], a girl of the Tirup[pâdâḷi]-Îśvara (*temple*) at [P]âmbu[ṇi], (*who resides in*) the tenth house, one share.

292. To Â[râ]-amudu, a girl of Uttamadâṇipuram, (*who resides in*) the eleventh house, one share.

293. To Veṇkâḍu, a girl of Âyirattaḷi, (*who resides in*) the twelfth house, one share.

294. To [P]oṛkôyil-Tillai-Aṛagi, a girl of the same village, (*who resides in*) the thirteenth house, one share.

295. To [Okkûri], a girl of Uttamadâṇipuram, (*who resides in*) the fourteenth house, one share.

296. To Aśaṅgi, a girl of Âyirattaḷi, (*who resides in*) the fifteenth house, one share.

297. To [Puga]lô[gamâṇikk]am,[1] a girl of the Arumoṛi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixteenth house, one share.

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[1] *Pujalôga* is probably a corruption of the Sanskrit *bhûlôka*; *mâṇikkam* is a Tamil form of *mâṇikya*, 'a ruby.'

298. To [D]êva[ḍi], a girl of Periyataḷichchêri, (*a quarter*) of the same village, (*who resides in*) the seventeenth house, one share.

299. To [Kût]tâḍi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the eighteenth house, one share.

300. To . . . . . , a girl of the Mahâdêvi-Îśvara (*temple*), (*who resides in*) the nineteenth house, one share.

301. To Pâkkari, a girl of Taḷichchâttaṅguḍi, (*who resides in*) the twentieth house, one share.

302. To E[ra]ṇadê[vi], a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-first house, one share.

303. To [Na]m[binaṅ]gai, a girl of the Tiruppugaṛi-Îśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-second house, one share.

304. To [Śî]paṭ[ṭâli],[1] a girl of the Pañchavaṇmahâdêvi-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-third house, one share.

305. To Kuñjaramal[li], a girl of the same temple, (*who resides in*) the twenty-fourth house, one share.

306. To K[â]râyil, a girl of the Pugaṛîśvara (*temple*) at Viḍaiyapuram, (*who resides in*) the twenty-fifth house, one share.

307. To Kâmuttiri, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the twenty-sixth house, one share.

308. To [Ka]ri[ya-A]ravam, a girl of Nayadîrapuram, (*who resides in*) the twenty-seventh house, one share.

309. To Ṇa[mbi]yamai, a girl of the Avaṇinârâyaṇa-Viṇṇagar (*temple*) at Ambar, (*who resides in*) the twenty-eighth house, one share.

310. To Karuvûr, a girl of the Tirumaṇḍaḷi-Îśvara (*temple*) at Tiruvârûr, (*who resides in*) the twenty-ninth house, one share.

311. To Śembon, a girl of the Tirumâgâḷam (*temple*) at Ambar, (*who resides in*) the thirtieth house, one share.

312. To [P]orcheyyâḷ, a girl of the Mallîśvara (*temple*) at Âyirattaḷi, (*who resides in*) the thirty-first house, one share.

313. To [Paṭṭati]ru, a girl of the Vikramavijaya-Îśvara (*temple*) at Jananâthapuram, (*who resides in*) the thirty-second house, one share.

314. To Veṇkâḍu, a girl of Tiruviḍaimarudil, (*who resides in*) the thirty-third house, one share.

315. To Muru[ṅ]gai, a girl of the Nigaḷaṅgi-Îśvara (*temple*) at Arapuram, (*who resides in*) the thirty-fourth house, one share.

316. To Or[iyûr], a girl of Âyirattaḷi, (*who resides in*) the thirty-fifth house, one share.

317. To [Âḍal]-Aṛagi, a girl of the same village, (*who resides in*) the thirty-sixth house, one share.

318. To Ku[mâra]ḍi, a girl of the same village, (*who resides in*) the thirty-seventh house, one share.

319. To Naṅ[g]â[li], a girl of Tiruvêdiguḍi, (*who resides in*) the thirty-eighth house, one share.

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[1] On Paṭṭâli see p. 279, note 1. The prefix *ti* is one of the Tamil forms of the Sanskrit *śrî*; compare Śikaṇḍi, Śidêvi, Śikurugûr in this inscription, and Śîyârûr in No. 65, paragraph 21.

320. To [Ti]ribu[vaṇamâd]êvi, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the thirty-ninth house, one share.

321. To Irâmi, a girl of [Â]ṟṟu[ttaḷi], (*who resides in*) the fortieth house, one share.

322. To Śiruḍaik[ka]ṟal,[1] a girl of the [Ni]ṟaimadi-Îśvara (*temple*), (*who resides in*) the forty-first house, one share.

323. To Ma[ṟ]ai[kkâ]ḍu, a girl of Tiruchchôṟṟuṭṭuṟai, (*who resides in*) the forty-second house, one share.

324. To Umai, a girl of Tirukkoḷḷambûdûr, (*who resides in*) the forty-third house, one share.

325. To Ilavam, a girl of the Tiruvamalîśvara (*temple*) at Naṇṇilam, (*who resides in*) the forty-fourth house, one share.

326. To [Oṟṟiyû]r, a girl of the Tirumêṟṟaḷi (*temple*) in the same village, (*who resides in*) the forty-fifth house, one share.

327. To Śôṟamâdê[vi], a girl of the Tiruvamalîśvara (*temple*), (*who resides in*) the forty-sixth house, one share.

328. To Âḍavallâḷ, a girl of [Âyirat]ta[ḷi], (*a quarter*) of [Niyamam], (*who resides in*) the forty-seventh house, one share.

329. To Na[m]bi[yamai], a girl of the [Śan]diramalli-Îśvara (*temple*) in the same village, (*who resides in*) the forty-eighth house, one share.

330. To [Amu]dam, a girl of the [Araiy]e[ru]m[ân]ta[ḷi] (*temple*) at Paṟaiyâṟu, (*who resides in*) the forty-ninth house, one share.

331. To Śîdêvi, a girl of the Mudu[bagavartaḷi] (*temple*) at [Ambar], (*who resides in*) the fiftieth house, one share.

332. To Piṭṭi, a girl of the Teṇṭaḷi (*temple*) at Paṟaiyâṟu, (*who resides in*) the fifty-first house, one share.

333. To I[râmi], a girl of the Vaḍataḷi (*temple*) in the same village, (*who resides in*) the fifty-second house, one share.

334. To [Śi]ṅgaḍi, a girl of the same temple, (*who resides in*) the fifty-third house, one share.

335. To Śîlaśûḷâmaṇi, a girl of the same temple, (*who resides in*) the fifty-fourth house, one share.

336. To Kôyil, a girl of the Śaṅgîśvara (*temple*) in the same village, (*who resides in*) the fifty-fifth house, one share.

337. To [Ma]laiya[mâṇ], a girl of the Muḷḷûrnakkaṇṭaḷi (*temple*) in the same village, (*who resides in*) the fifty-sixth house, one share.

338. To Aiyâṟu, a girl of [Avaṇin]ârâyaṇapuram, (*who resides in*) the fifty-seventh house, one share.

339. To Nakkam, a girl of Tiru[n]ettânam, (*who resides in*) the fifty-eighth house, one share.

340. To [Pe]ṟṟa[mai], a girl of Tirutteṅgûr, (*who resides in*) the fifty-ninth house, one share.

341. To [Paṟippili], a girl of the Tiruvamalîśvara (*temple*) at Naṇṇilam, (*who resides in*) the sixtieth house, one share.

342. To [Pa]ṭṭâḷi, a girl of the Ulagîśvara (*temple*) at Tiruvârûr, (*who resides in*) the sixty-first house, one share.

[1] See page 256, note 9.

343. To Mau[ra]mudaiyâl,[1] a girl of the Eriyûrnâṭṭuttaḷi (*temple*) at Taṉjâvûr, (*who resides in*) the sixty-second house, one share.

344. To Ku[p]pai, a girl of Vê[ḷûr], (*who resides in*) the sixty-third house, one share.

345. To Âdi[t]ti, a girl of the Pagaividai-Îśvara (*temple*) at Paṟuvûr, (*who resides in*) the sixty-fourth house, one share.

346. To Nakkam, a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the sixty-fifth house, one share.

347. To [Vi]llava[ṉmâdêvi], a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the sixty-sixth house, one share.

348. To Eḍuttapâdam, a girl of the Mudubagavartaḷi (*temple*) at Ambar, (*who resides in*) the sixty-seventh house, one share.

349. To Pûmi (*i.e.*, Bhûmi), a girl of the [Nandî]śvara (*temple*) at Kaḍambûr, (*who resides in*) the sixty-eighth house, one share.

350. To Tiruvaḍigaḷ, a girl of Tiruvaiyâṟu, (*who resides in*) the sixty-ninth house, one share.

351. To Tûdu[vi], a girl of the [Brahma]kuṭṭam (*temple*) at Taṉjâvûr, (*who resides in*) the seventieth house, one share.

352. To Maṟaḷaichchilambu, a girl of [Kaṉ]j[âṟa]ṉagaram, (*who resides in*) the seventy-first house, one share.

353. To [Pe]r[ṟatiru], a girl of Avaniyamada[ṟpapu]ram, (*a quarter*) of Paṟuvûr, (*who resides in*) the seventy-second house, one share.

354. To [Puga]lôgamâṉikkam, a girl of the Lôkamahâdêvi-Îśvara (*temple*), (*who resides in*) the seventy-third house, one share.

355. To Sundari, a girl of the Śrîpûdi-Viṉṉagar (*temple*) at Pâmbuṇi, (*who resides in*) the seventy-fourth house, one share.

356. To Mâdêvi, a girl of the [Tirukkârôṇam] (*temple*) at Nâgapaṭṭaṉam, (*who resides in*) the seventy-fifth house, one share.

357. To Poṉṉambalam, a girl of Kiḷḷiguḍi, (*who resides in*) the seventy-sixth house, one share.

358. To . . . . . , a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-seventh house, one share.

359. To Vêmbi, a girl of Periyataḷichchêri, (*a quarter*) of Tiruvârûr, (*who resides in*) the seventy-eighth house, one share.

360. To [Pugalô]gamâṉikkam, a girl of Tiruviḍaimarudil, (*who resides in*) the seventy-ninth house, one share.

361. To K[âr]aik[kâ]l,[2] a girl of the same village, (*who resides in*) the eightieth house, one share.

362. To Vîra-Śôṛi, a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-first house, one share.

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[1] *Maṉṟam* is the same as *maṉṟu*, 'a hall,' which is again synonymous with Kanakasabhâ, 'the Golden Hall' in the temple at Chidambaram, and after which Śiva is called Maṉṟ-uḷ-âḍi, 'the dancer in the (Golden) Hall.'

[2] This woman appears to be called after Kâraikkâl (Karikal), the French settlement in the Tanjore district. Kâraikkâl-Ammaiyâr is the name of one of the Tiruttoṇḍar; compare Mr. Venkayya's paper in the *Madras Christian College Magazine* for November 1893.

363. To Mût[tâ]ḷ, a girl of [K]âvirippûmbaṭṭaṉam, (*who resides in*) the eighty-second house, one share.

364. To [Śandiraś]êga[ri],[1] a girl of the Arikulakêsari-Îśvara (*temple*) at Niyamam, (*who resides in*) the eighty-third house, one share.

365. To Pûmi, a girl of Â[yirattaḷi], (*a quarter*) of the same village, (*who resides in*) the eighty-fourth house, one share.

366. To [Sun]da[ri], a girl of Kiḷḷiguḍi, (*who resides in*) the eighty-fifth house, one share.

367. To Aiyâṟu, a girl of Miṟaiyil, (*who resides in*) the eighty-sixth house, one share.

368. To Aiyâṟu, a girl of the Na[ndî]śvara (*temple*) at Kaḍambûr, (*who resides in*) the eighty-seventh house, one share.

369. To [Arumo]ṟi, a girl of [Tiru]vai[yâṟu], (*who resides in*) the eighty-eighth house, one share.

370. To Śaṇḍai, a girl of the Kômâkka[mbhî]śvara (*temple*), (*who resides in*) the eighty-ninth house, one share.

371. To Nallûr, a girl of the [Brahma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninetieth house, one share.

372. To Parânderumâṉ, a girl of the Parântaka-Îśvara (*temple*), (*who resides in*) the ninety-first house, one share.

373. To [Kaṇa]vadi, a girl of Tiruppaṟaṉam, (*who resides in*) the ninety-second house, one share.

374. To Kuḍitâṅgi, a girl of the Tirup[pû]dû[li]-Îśvara (*temple*) at [Pâmbuṇi], (*who resides in*) the ninety-third house, one share.

375. To Śôṟa[dêvi], a girl of Tirukkoḷḷambûdûr, (*who resides in*) the ninety-fourth house, one share.

376. To Tû[ṅ]gâṉai, a girl of the Iṭṭâchchi-Îśvara (*temple*) at Kaḍambûr, (*who resides in*) the ninety-fifth house, one share.

377. To Peṟṟamai, a girl of the Bra[hma]kuṭṭam (*temple*) at Tañjâvûr, (*who resides in*) the ninety-sixth house, one share.

378. To . . . . . , a girl of . . . . . , (*who resides in*) [the first house of] . . . . . , one share.

379. To Nittasundari, a girl of the same village, (*who resides in*) the second house, one share.

380. To [Paṭ]ṭ[âli], a girl of [Tirunettâ]ṉam, (*who resides in*) the third house, one share.

381. To Kârôṇam, a girl of [Arapuram], (*who resides in*) the fourth house, one share.

382. To [A]ttaṉa[p]poṉ, a girl of Âyirattaḷi, (*who resides in*) the fifth house, one share.

383. To [Maṟalai]chchilambu, a girl of the [Avaṉik]ê[sari-Î]śvara (*temple*) at Aṟdaḷi, (*who resides in*) the sixth house, one share.

384. To [Tigaimâṇi]kkam, a girl of the same temple in the same village, (*who resides in*) the seventh house, one share.

385. To Kulamâ[ṇi]kkam, a girl of the same temple, (*who resides in*) the eighth house, one share.

[1] This name is derived from Chandraśêkhara, an epithet of Śiva.

386. To [Tâ]yam, a girl of Miṟaiyil, (*who resides in*) the ninth house, one share.

387. To Araṅgam, a girl of the same village, (*who resides in*) the tenth house, one share.

388. To [Śe]yya[vâ]y[maṇi], a girl of Puṟaiyâchchêri, (*who resides in*) the eleventh house, one share.

389. To Poṉmalai, a girl of the [Mah]âdêvi-Îśvara (*temple*), (*who resides in*) the twelfth house, one share.

390. To Poṉṉambalam, a girl of Tiruvêdigudi, (*who resides in*) the thirteenth house, one share.

391. To Nambâṇḍi, a girl of Taḷaiyâlaṅgâḍu, (*who resides in*) the fourteenth house, one share.

392. To Maṇḍai, a girl of [Ta]ṅgattârtaḷi, (*who resides in*) the fifteenth house, one share.

393. To [Nî]ḷam, a girl of Maṇṇinagaram, (*who resides in*) the sixteenth house, one share.

394. To [Pa]ṭ[ṭâli], a girl of [Va]yalûr, (*who resides in*) the seventeenth house, one share.

395. To [Śu]ṇa[ṅ]gai, a girl of the same village, (*who resides in*) the eighteenth house, one share.

396. To Umai, a girl of the same village, (*who resides in*) the nineteenth house, one share.

397. To Poṟkêśi, a girl of the Avaṉikê[sari-Îśvara] (*temple*) at Paṟuvûr, (*who resides in*) the twentieth house, one share.

398. To Vâ[ṉa]vaṉ[m]âdê[vi], a girl of the Pagaividai-Îśvara (*temple*) in the same village, (*who resides in*) the twenty-first house, one share.

399. To [Ariyâṭ], a girl of the same village, (*who resides in*) the twenty-second house, one share.

400. To Ari[ṭa]ji, a girl of [Pa]ndaṇanallûr, (*who resides in*) the twenty-third house, one share.

401. To Pû[vaṇ]am, a girl of Tiruvaiyâṟu, (*who resides in*) the twenty-fourth house, one share.

402. To [Pañ]cha[vaṉ]mâdêvi, a girl of the Gu[ṇava]ti-Îśvara (*temple*) at Kôṭṭûr, (*who resides in*) the twenty-fifth house, one share.

403. For one dancing-master who directs the dancing, to Araiyaṉ Su[n]dara-Śôṟaṉ, *alias* Mummaḍi-Śôṟa-[Ni]ṛttamârâyaṉ,[1] two shares.

404. For another, to Kumaraṉ [Vaḍa]vâyil, *alias* Mummaḍi-Śôṟa-[Nirtta-ppê]raiyaṉ, two shares.

405. For another, to [Vi]kki[Pa]ṭṭâlagaṉ, two shares.

406. For another, to [A]rai[yar]Abhimâṉatoṅgaṉ,[2] *alias* Aru[m]o[ṟi-Nirtta-pp]êra[yaṉ], two shares.

407. For another, to Mallaṉ Iraṭṭai[y]aṉ and to [Śit]ti[r]aṉ Kêśuvaṉ (*i.e.*, Kêśava), two shares.

408. For another, to Araiyaṉ Maṇañjêri, *alias* Vagaiyili-[Nirttappê]r[aiyaṉ], two shares.

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[1] *I.e.*, "the great king of the dancers of Mummaḍi-Chôḷa."

[2] Compare the similar name Vikkiramatoṅgi in paragraph 95.

409. For one . . . . . , to [Kurâ]vaṉ[1] Vîra-Śôṛaṉ, *alias* Pañchavaṉmâdê-[vi-N]âḍa[ga]ma[yy]aṉ, one and a half share.

410. For another, to Maṛ[aikkâṭṭu-Kaṇavadi], *alias* Ti[ruve]ḷḷaṛai-Śâkkai,[2] one and a half share.

411. For another, to Oṛṛiyûraṉ Śiṅ[gaṉ] (*i.e.*, Simha), one and a half share.

412. For another, to Oṛṛiyûraṉ [I]laṅ[gâvaṉ], one and a half share.

413. For one . . . . . , to Araiyaṉ Râ[jâ]śrayaṉ, *alias* Nitta[viṉôda-V]âḍyamârâyaṉ,[3] two shares.

414. For another, to Araiyaṉ Ni[ṟṟa-Nârâ]ya[ṇ]aṉ, two shares.

415. For three singers, to Mu[ṇḍa]dâ[ri] A[ṇukkaṉ], four and a half shares.

416. For two others, to Âchchaṉ Kîrttibhûsha[ṇ]aṉ, *alias* Aṛiñji[g]ai Kâ[ma-ra]ppêraiyaṉ,[4] three shares.

417. For one pipe (*vaṅgiyam*), to [Tañ]jai Ka[ṇava]di, who has joined (*his new appointment*) from the Niga[ri]li-Śôṛa-Terinda-[U]ḍaṉilai-Kudiraichchê[va]-gar,[5] one and a half share.

418. For another, to Śe[ru-Va]t[tavi]raiyaṉ,[6] (*who belongs*) to the Śiṟudaṉattu Vaḍuga-Kâ[lav]ar,[7] one and a half share.

419. For another, to Râjê[ndra]da[sa]raiyaṉ, one and a half share.

420. For one . . . . . , to Kû[ttaṉ Bahu] . . . . Viḍaṅgaṉ, two shares.

421. For another, to Araiyaṉ Vâḍyamârâyaṉ, two shares.

422. For another, to Brahmakuṭṭaṉ [Ka]ṇavadi, *alias* Irumaḍi-Śôṛa-Vâḍya-mârâyaṉ, two shares.

423. For another, to Pôga[yaṉ Pôriyil]aṉ, *alias* Mummaḍi-Śôṛa-Vâḍyamârâ-yaṉ, two shares.

424. For one person who beats the small drum (*uḍukkai*), to Vîra-Śôṛaṉ Viḍaṅ-gaṉ, *alias* Râjarâja-Śrî[hast]aṉ, one and a half share.

425. For another, to Kû[ttaṉ Â]ḍittaṉ, *alias* Râjarâja-Sahasra[b]âhu, one and a half share.

426. For two persons who play the lute (*viṇai*), to [Subra]hmaṇyaṉ Kûttaṉ, *alias* Śe[mbiyaṉ]-Vî[ṇai]-Â[di]ttaṉ, three and a half shares.

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[1] *Kurâcaṉ* is the same as *kuravaṉ*; see p. 251, note 3.

[2] According to the Tamil dictionaries, *śâkkai* means 'a prognosticator, fortune-teller.' It occurs again as the second member of the surnames of two tailors in paragraphs 506 and 508.— Tiruveḷḷaṛai belongs to the Trichinopoly tâluqa. Its Vishṇu temple, which is referred to in the *Nâlâyiraprabandham*, is now called Puṇḍarîkâksha-Perumâḷ. The Tamil equivalent of this name, Śoṇdâmaraikkaṇṇa-Nâyaṉâr, occurs in a modern inscription of the second *prâkâra*. Underneath the temple is a rock-cut cave with a number of obliterated archaic pillar-inscriptions, two of which are dated in the reign of Kô-Parakêsarivarman, while a third opens with ಶ್ರೀ ಮಹೇಶ್ವರ ಮಟ and must, accordingly, belong to the great Râjarâja. The "old Śiva temple, highly sculptured, having an unfinished gôpura," to which Mr. Sewell refers in his *Lists of Antiquities*, Vol. I, p. 268, is not at Tiruveḷḷaṛai, but must be identical with the Nîlivanêśvara temple in the neighbouring village of Tiruppaṅgili. This village is called Tiruppaiñâṯṯi in the *Periyapurâṇam*, and its temple is referred to as Tiruppaiñâṯṯi-Mahâdêva in paragraph 5 of the Tañjâvûr inscription No. 5.

[3] *I.e.*, "the great king of the musicians of Nityavinôda."

[4] *I.e.*, "the great lord of singers."

[5] *I.e.*, "the chosen horsemen of the retinue of Nigarili-Chôḷa;" compare p. 96, note 6.

[6] This name may stand for Śoru-Vattavaraiyaṉ, which would mean '(he who resembles) the king of Vatsa in battle.' Compare Vattavaṉ, "the king of Vatsa," in the *Vikkirama-Śôṛaṉ-Ulâ*; *Ind. Ant.*, Vol. XXII, pp. 143 and 149.

[7] *I.e.*, "the Telugu foot-soldiers of the minor treasure;" compare p. 95, note 2.

427. If he should die, Araiyan [Sa]dâśivan, the son of his [paternal uncle], who has married his daughter, shall receive the allowance.

428. For three persons who sing in Sanskrit (*Âriyam*), to Araiyan Ambalanâdan, *alias* [Ś]em[biyan]-Vâdyamârâyan, four and a half shares.

429. For one person who sings in Tamil, to [Paṭṭ]âlaga[n Kâ]marappêraiyan, one and a half share.

430. For another, to [A]mu[dan K]â[li], one and a half share.

431. For another, to [V]âṇarâśi Kûttan, one and a half share.

432. For another, to [Araiy]an Śûrri, one and a half share.

433. For one big drum (*koṭṭi-mattaḷam*), to Gândharvadâsan, one share.

434. For another, to Gândharva[tu]r[ai]-Kavâli, one share.

435. For blowing one ..... conch (*m[u]ttirai-śaṅgu*), to Ta[yi]lan (*i.e.*, Taila) [Vi]kkiyaṇṇan, one share.

436. For another, to Śûrri Nâdan, (*who belongs*) to the Mummaḍi-Śôṛa-Terinda-Â[ṇaip]pâgar,[1] one share.

437. For another, to [P]orkâ[li] Toṇḍayan, a drummer[2] of the Eriyûrnâṭṭuttali (*temple*) at Tañjâvûr, one share.

438. To [Aiyûran A]ndari, (*one of*) the *Pakkavâdyar* (?), (*who belongs*) to the Aṛagi[ya]-Śôṛa-Terinda-Valaṅgai-Vêḷaikkâṛar,[3] three quarters of a share.

439. To Śatti Ârûr, (*one of*) the same, (*who belongs*) to the Kshatriyaśikhâmaṇi-Terinda-Valaṅgai-Vêḷaikkâṛar, three quarters of a share.

440. To Pâda-Śivan Âchchan Picchchan, (*one of*) the same, of Karugâ[vû]r[4] in [Âvû]r-kûṛṛam, (*a subdivision*) of Nittaviṇôda-vaḷanâḍu, three quarters of a share.

441. To Śatti [P]o[ṇ]ṇan, (*one of*) the same, (*who belongs*) to the Śatrubhujam-[ga]-Terinda-Valaṅgai-Vêḷaikkâṛar, three quarters of a share.

442. To Kâman Aiyûran, (*one of*) the same, (*who belongs*) to the Vîra-Śôṛa-Aṇukkar, three quarters of a share.

443. Eṇubattaivan, (*one*) of the musicians (*Gândharvar*), shall receive three quarters of a share.

444. To [Pa]ṭṭâḷagan Ambaḷam, (*who belongs*) to the Râjakaṇṭhîrava-Terinda-Valaṅgai-Vêḷaikkâṛar,[5] three quarters of a share.

445. To Kup[p]ai Tirumaṇañjêri, (*one*) of the musicians, three quarters of a share.

446. To Aiyûran [Kaṇḍa]râchchan, a drummer of the Brahmakaṭṭam (*temple*) at Tañjâvûr, three quarters of a share.

447. To Varaguṇan Śîrâḷan,[6] (*who belongs*) to the Râjarâja-Terinda-Valaṅgai-Vêḷai[k]kâṛar, three quarters of a share.

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[1] *I.e.*, "the chosen elephant-riders of Mummaḍi-Chôḷa."

[2] *Uvaichchan* is the same as *Uvachchan*. The *Uvachchar* or *Ôchchar* are, according to Winslow, a caste of drummers at temples. They are probably meant in Vol. I, p. 82, where *Uvachcha-vari* might be translated by 'the tax for the drummers.' On p. 108 of Vol. I, it is doubtful if the drummers or the Muhammadans are meant.

[3] *I.e.*, "the chosen servants of the right hand of Aṛagiya-Chôḷa;" compare p. 92, note 7, and p. 98, note 3.

[4] This place is mentioned in the *Periyapurâṇam* and is probably identical with Tirukkarakkâvûr in the Kumbhakônam tâluqa; see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275.

[5] *Kaṇḍiyava* or *kaṇḍiyava* (paragraph 464) appears to be a Tamil corruption of *kaṇṭhirava*.

[6] Varaguṇa was the name of a Pâṇḍya king; *Ind. Ant.*, Vol. XXII, p. 62 f. On Śîrâḷan see above, p. 251, note 2.

448. To Kîrtti Nâdaṉ, (*who belongs*) to the [Par]â[ṇ]ta[ka]-Ko[ṅ]gavâḷ,[1] three quarters of a share.

449. If he should die, his younger brother Kîrtti Kiḷaitâṅgi shall receive the allowance.

450. To Nûṟṟeṇ[m]aṉ Śûṟṟi, (*who belongs*) to the Aridurgalaṅghana-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

451. If he should die, his younger brother Nûṟṟe[ṇmaṉ] . . . . . shall receive the allowance.

452. To Maṅga[lav]aṉ Mâṇi, (*who belongs*) to the Mû[r]ttavikramâbharaṇa-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

453. To Ta[ṇ]daṉ Kambaṉ, (*who belongs*) to the same troop (*paḍai*), three quarters of a share.

454. To Ârûr Dêvaṉ, (*who belongs*) to the same troop, three quarters of a share.

455. To Kaṉ[ḍi] Kâ[ḷi], (*who belongs*) to the Mummaḍi-Śôṟa-Terinda-Pari-[k]kâṟar,[2] three quarters of a share.

456. To Aḍi[ga]ḷ Śeṭṭi, (*who belongs*) to the Ra[ṇamukha]bhîma-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

457. To [Ka]ḷari Âchchaṉ, a drummer of Kûṉargaḷ-Muṉṉiyûrin Â[vû]r-kûṟṟam, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, three quarters of a share.

458. To Parântakaṉ Vîmaṉ (*i.e.*, Bhîma), a Vîra-Śôṟa-Aṇukkaṉ of the Tañjai-mâmaṇikkôyil (*temple*) at Tañjâvûr, three quarters of a share.

459. To [Su]ndaraṉ Kâḷakâḷaṉ, a Vîra-Śôṟa-Aṇukkaṉ of the Jayabhîmaṭaḷi (*temple*) in the same city, three quarters of a share.

460. To [Pi]śa[ṅg]aṉ Śîrâḷaṉ, a Vîra-Śôṟa-Aṇukkaṉ of the same temple, three quarters of a share.

461. To Dêvaṉ Śeṅgu[ḷa]vaṉ, a Vîra-Śôṟa-Aṇukkaṉ of the same temple, three quarters of a share.

462. To Irâmaṉ Kambaṉ, (*who belongs*) to the Vikramâbharaṇa-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

463. To Âchchaṉ Â[ḍa]va[l]lâṉ, (*who belongs*) to the [Iḷai]ya-Râjarâja-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

464. To Uttamaṉ Kûttaṉ, (*who belongs*) to the Râjakaṇṭhîrava-Terinda-Valaṅgai-Vêḷaikkâṟar, three quarters of a share.

465. For one person who proclaims the sacred commands (*of the god*),[3] to Kumaraṉ Jayamâṉaṉ, *alias* Mummaḍi-Śôṟa-Kaḍigaimârâyaṉ,[4] one share.

466. For another, to Kumaraṉ A[rumo]ṟi, *alias* Râjarâja-Kaḍigaimârâyaṉ, one share.

467. For another, to Râjak[êsa]ri Kôdaṇḍarâmaṉ, *alias* Jayaṅkoṇḍa-Śôṟa-Kaḍigaimârâyaṉ,[5] one share.

468. For another, to Âchchaṉ Ma[di]gi[ṟav]aṉ, *alias* Aṟa[giya]-Śôṟa-Kaḍigaimârâyaṉ, one share.

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[1] *I.e.*, "the Koṅga (or Koṅgu) soldiers of Parântaka."

[2] *I.e.*, "the chosen horsemen of Mummaḍi-Chôḷa."

[3] The expression *tiru-cêṉ-kêṟvi* occurs also in line 31 f. of the text of No. 25.

[4] Compare p. 125, note 2.
This person is the donor of the inscription No. 25.

469. For another, to Môgili[y]aṉ Sômaṉ Parâ[nd]e[rum]âṉ of Vaṅgâram, *alias* [Ti]runârâyaṇa-chaturvêdimaṅgalam, in Mî-Śeṅgiḷi-nâḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, one share.

470. For superintending the temple women and the female musicians (*Gândharvî*), to Śâvûr Paraṉ[j]ôdi,[1] two shares.

471. For the same, to [G]ô[vindaṉ] Sômanâdaṉ, two shares.

472. To the accountant (*Kaṇakku*) [Taṉṉi]ch[ch]ai Śaduraṿi[ḍaṅ]gaṉ, a native of Śem[ba]ṅgu[d]ai in [Vîra]-Śôṛa-vaḷanâḍu, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, two shares.

473. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

474. To Mâ[d]ê[vaṉ]Śi[va]lô[ka]su[n]ḍaraṉ, a native of Kaḍai[k]ku[ḍai] in Mî-Śeṅgiḷi-nâḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, two shares.

475. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

476. To Na[k]kaṉ Perumâṉ, a native of Kîṛkkuḍai in Tiruvârûr-kûṛṛam, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, two shares.

477. To two persons who write the accounts under him, one and a half share, *viz.*, three quarters of a share each.

478. To Aiyâraṉ Porchuvaraṉ, a native of Mâṅguḍai in Nallûr-nâḍu, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, two shares.

479. To two persons who write the accounts under him, one and half share, *viz.*, three quarters of a share each.

480. To eleven men engaged in drumming, who are headed by (?) Ai[y]aṉ Po[y]yili of Nallûr, *alias* Pañchavaṉmahâdêvi-chaturvêdimaṅgalam, in Nallûr-nâḍu, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, five and a half shares, *viz.*, half a share each.

481. To eleven men (*engaged in*) the same, (*who belong*) to the *Śagaḍaikoṭṭigal*,[2] and who are headed by [T]âmôdiraṉ (*i.e.*, Dâmôdara) Śeṭṭi, five and a half shares, *viz.*, half a share each.

482. To eleven men engaged in the same, (*who belong*) to the *Śagaḍaikoṭṭigal*, and who are headed by . . . . A[ra]ṅgam, five and a half shares, *viz.*, half a share each.

483. To eleven men engaged in the same, (*who belong*) to the *Śagaḍaikoṭṭigal*, and who are headed by Śât[t]aṉ Ambalam, five and a half shares, *viz.*, half a share each.

484. To eleven men engaged in the same, (*who belong*) to the *Śagaḍaikoṭṭigal*, and who are headed by Śatti Ḷ[raṇak]ôlaṉ, five and a half shares, *viz.*, half a share each.

485. To eleven men engaged in the same, who shall (*eventually*) take the place (*of the former*),[3] and who are headed by Araiyaṉ Udai[yam]âttâ[ṇ]ḍaṉ (*i.e.*, Udayamârtâṇḍa), five and a half shares, *viz.*, half a share each. These men shall receive the allowance . . . . . Having thus received the allowance, they shall do the work.

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[1] This person is probably called after the Śaiva devotee Śiruttoṇḍa-Nâyaṉâr, whose original name, according to the *Periyapurâṇam*, was Paraṉjôtiyâr. In the *Madras Christian College Magazine* for November 1893, Mr. Venkayya has shown that both Śiruttoṇḍa-Nâyaṉâr,—who, on account of his king, "reduced to dust the old city of Vâdâvi,"—and Tiruñâṉaśambandar were contemporaries of the Pallava king Narasiṁha-varman I., the destroyer of Vâtâpi. This synchronism is of great importance for the history of Tamil literature.

[2] *I.e.*, "the beaters of the large drum." [3] Literally, 'who will change drumsticks (with the former).'

486. For one man belonging to the persons who hold the sacred parasol (*tiruppallittoṅgal*), one share, and for ten (*other*) men, eight twentieths of a share each; altogether, to [U]ḍaiy[â]ṉ Tiruviśalûr, *alias* Mummaḍi-Śôṛa-Toṅgaṛpêraiyaṉ,[1] and to Kuppa[ḍi] Vaṇṇi, *alias* Kshatriyaśikhâmaṇi-Toṅgaṛpêraiyaṉ, five shares.

487. For one man belonging to the lamp-lighters, one share, and for seven (*other*) men, three and a half shares, *viz.*, half a share each; altogether, to Pu[va]ṇi[ś]êgaraṉ (*i.e.*, Bhuvanaśêkhara) Kaṛ[pa]gam, *alias* Pañchavaṉ-Pêraiyaṉ, four and a half shares.

488. For four men who sprinkle water, half a share each; altogether, to the above-mentioned person, two shares.

489. For two *Śaṇḍiyaḷ* (?), three quarters of a share each; altogether, to the above-mentioned person, one and a half share.

490. For one man belonging to the potters (*Kuśavar*) of the sacred kitchen (*tiru-maḍaip-paḷḷi*), one share, and for ten (*other*) men, half a share each; altogether, to the potters of the high street of Śûraśikhâmaṇi, six shares.

491. For two washermen,[2] one share each; altogether, to the washermen[3] of the same street, two shares.

492. For one person who performs the duty of accountant (*Kâvidi*), to Araiyaṉ Ma[ṇa]lilaṅ[g]aṉ,[4] *alias* Śembiyaṉ-Peruṅgâvidi, half a share.

493. For another, to Âchchaṉ Tiruvêṅgaḍam, *alias* Râjarâja-Peruṅgâvidi, half a share.

494. For two persons who perform the duty of barbers, to [Ś]eya[ḍa]raṉ (*i.e.*, Jayadhara) Nettâṉaṉ, *alias* Râjarâja-Peru[ṇ]âviśaṉ,[5] one share.

495. For one astrologer[6] and two subordinates, to Tuṇaiyaṉ [Â]ḍittaṉ, *alias* Śembiyaṉ-[K]orrapperuṅgaṇi, two shares.

496. For another and two subordinates, to Parântakaṉ [P]âṇḍyakulâśani, *alias* Râjarâja-Gaṇi[t]âdhirâ[jaṉ], two shares.

497. For two persons who perform the duty of . . .. . . , to Araiyaṉ Pava-[ru]t[tiṛ]aṉ (*i.e.*, Bhavarudra), *alias* Pañchavaṉ-Maṅga[lap]pêraiyaṉ,[7] three shares.

498. To the barber (*Ambaṭṭaṉ*) Kôṉ Śaḍa[ṅ]gaviṉ (*i.e.*, Shaḍaṅgavid), *alias* Râjarâja-Prayô[ga]daraiyaṉ, one share.

499. For one tailor (*Tayyaṉ*), to Dêvaṉ Kavâli, *alias* Vîra-Śôṛa-Perundayyâṉ, one share.

500. For another, to Śippaṉ Maṛapâḍi, *alias* Kêraḷântaka-Perun dayyâṉ,[8] one share.

501. To the jewel-stitcher[9] Âchchaṉ Karundi[ṭ]ṭai, one and a half share.

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[1] *I.e.*, "the great lord of the parasol (bearers) of Mummaḍi-Chôḷa."

[2] ಅಕಕರ ಅಗ ಕ್ಷಗಕ್ಷ is the same as ಅಕಕರ ಅಗಕ್ಷ.

[3] ಕ್ಷಕಕ್ಷಂಅಕಕರಕಕ is the same as ಕ್ಷಕಕ್ಷಂಅಕಕರ, 'a destroyer of moisture,' *i.e.*, 'a washerman.'

[4] The name of this person probably refers to the *liṅga* of sand (*maṇal*), which the Śaiva devotee Chaṇḍêśvara-Nâyaṉâr is reported to have worshipped; compare page 134.

[5] *I.e.*, "the great barber of Râjarâja."

[6] This meaning of *tiru* does not occur in the dictionaries, but may be derived from the official designations of the two incumbents of paragraphs 495 and 496, who are called *Gaṇiṉ*, 'calculator,' and *Gaṇitâdhirâja*, 'sovereign of calculation.'

[7] *I.e.*, "the great lord of the barbers of the Pâṇḍya king."

[8] *Perundayyâṉ* is corrected by the engraver from *Perundaṇṇaṉ*; *taṇṇaṉ* is synonymous with *tayyâṉ*, 'a tailor.'

[9] This is evidently the person who had to stitch the ornaments of the idols. Pearls which were sewn on, are referred to in No. 3, paragraph 30; 7, 11; 8, 3, 6, 7; 51, 18.

502. For one brazier (*Kaṇṇâḍi*), to Iḍaikkarai[gâri], *alias* Kshatriyaśikhâmaṇi-Peruṅ[ga]ṇṇâṉ, one share.

503. For one master carpenter (*Tachch-âchârya*), one and a half share, and for two (*other*) men, one and a half share; altogether, to Vîra-Śôṛaṉ Kuñjaramallaṉ, *alias* Râjarâja-Perundachchaṉ, three shares.

504. For one carpenter, to Gu[ṇa]vaṉ Madurânta[kaṉ], *alias* Nittaviṇôda-Perundachchaṉ, three quarters of a share.

505. For another, to I[la]tti Śaḍaiyaṉ, *alias* [Kaṉ]ḍarâditta-Perundachchaṉ, three quarters of a share.

506. To the tailor (*Pâ[ṇaṉ]*) Uttamaṉ Śûṛṛi, *alias* A[ri]kulakêsari-[Śâ]k[k]ai, one and a half share.

507. To another, Aiyâṛaṉ Aṛiñji, one and a half share.

508. To another, A[ba]râyidaṉ (*i.e.*, Aparâjita) [Va]ḍavâyil, *alias* Palla[vaṉ]-Śâkkai, one and a half share.

509. To another, Va[ḍuvûr A]ṛiñji, one and a half share.

510. For a person who performs the duty of superintending goldsmith (*Kaṇkâṇi-taṭṭâṉ*) by selecting one man and letting him do the work,— to Kûttaṉ [Kaṇavadi], *alias* Kshatriyaśikhâmaṇi-Perundaṭṭâṉ, the superintending goldsmith of the minor treasure[1] of the lord Śrî-Râja[râjad]êva, one share.

No. 67. On the outside of the north enclosure.

This inscription is dated in the 6th year of the reign of Kô-Parakêsarivarman, *alias* Râjêndradêva, and opens with a short poetical account of the deeds of this king, from which we learn that he invaded Iraṭṭapâḍi, *i.e.*, the Western Châlukya empire, and that he defeated Âhavamalla at Koppam on the bank of the "great river." As I have stated in the introductory remarks of the Tañjâvûr inscription of Kulôttuṅga (*ante*, page 232), the battle of Koppam or Koppai is referred to in the *Kaliṅgattu-Paraṇi* (viii. 27),[2] and "Koppâm on the bank of the great river" appears to be identical with Koppa on the Tuṅgâ river in the Maisûr State. I have further suggested that the Râjêndradêva of the subjoined inscription is identical with the father-in-law of Kulôttuṅga I., and Âhavamalla with the Western Châlukya king Sômêśvara I. The last identification is supported by two unpublished inscriptions of the 4th year of the reign of Râjêndradêva in the Râjagôpâla-Perumâḷ temple at Maṇimaṅgalam[3] and in the Bilvanâthêśvara temple at Tiruvallam,[4] where Âhavamalla is expressly called a Chalukya (Śaḷukki). I defer the publication of the long and difficult historical introduction of the Maṇimaṅgalam and Tiruvallam inscriptions for another opportunity, but subjoin, for comparison, the introductions of seven other inscriptions of Râjêndradêva, which resemble the introduction of his Tañjâvûr inscription. Three of these inscriptions (*A*, *B* and *C*) state that, after the conquest of Iraṭṭapâḍi, Râjêndradêva set up a pillar of victory (*jaya-stambha*) at Kollâpuram, *i.e.*, Kôlhâpur. Another of the same seven inscriptions (*G*) gives the name of the king not as Râjêndradêva, but as Râjêndra-Chôḷadêva, a point which deserves special attention, because those who are not accustomed to distinguish between the numerous Chôḷas, Châlukyas and Gâṅgas who bore identical or similar

[1] Compare page 298, note 7.

[2] The battle of Koppam is also mentioned in the *Vikkirama-Śôṛaṉ-Ulâ*; *Ind. Ant.*, Vol. XXII, p. 142.

[3] No. 3 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 14.

[4] No. 190 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 30.

names, might commit the mistake of identifying Râjêndra-Chôḷadêva, *alias* Râjêndradêva, with his predecessor Râjêndra-Chôḷa, who was the son of the great Râjarâja. The dates of the seven subjoined inscriptions are the 3rd (*A* and *B*), 5th (*C* and *D*) and 9th (*E*, *F* and *G*) years of the reign of Kô-Parakêsarivarman, *alias* Râjêndradêva.

A.—On the east wall of the Kôlâramma temple at Kôlâr.[1]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] இரட்டபாடி ஏழரை இலக்கமுங்கொண்டு கொல்லாபு[ரத்து] ஜய-
ஸ்ம்பகாட்டி பொசாத்தங்களை
[2.] கொப்ப[த்]து ஆஹவ[ம]ல்லனை அஞ்சுவித்தவன் ஆனையுங்குதிரையும் பெண்டிர்
பண்டாரமுங்கைக்கொண்டு விஜயபி-
[3.] ஷேகம் பண்ணி வி[ர]சிங்காசனத்து விற்றிருந்தருளின கொப்பகேசரிவர்மராக உ-
ன[ட]யார் ஸ்ரீராஜேந்ரதெவர்க்கு யாண்டு முன்றாவது.[2]

B.—On the west wall of the Bilvanâthêśvara shrine at Tiruvallam.[3]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] திரு மருவிய செங்கோல் ச[வ]ன முன்கொன் செனை பின்-
நதுவாக இரட்டபாடி ஏழரை இலக்கமுங்கொண்டு தன்-
[2.] காணிபில் [மு]ன்காணை செல்ல முன்காக் தவிர்த்து[க்]கொல்லாபுரத்து ஜயஸ்ம்பகா-
ட்டி எதிரமர் பெருது எண்டிசை கிகழ பறையது கறங்க
[3.] ஆங்கது கெட்டு பொசாத்தங்களைக்கொப்பத்து லகெதிர் பொருத ஆஹவமல்லரை-
ஞ்சி புக்கிட்டொட[4] மற்றவரகையும் குதிரையும் ஓட்[ட]*த்தொடு பெண்டிர்
பண்டாரமும் கய்க்கொண்டு விஜெய[ர*]விஷெகம் பண்ணி [5]விரலிமறாவநத்து
[4.] [6]வித்திருந்ரு[ளி]ந கொப்பகேசரிவர்மராக உடையா[ர்*] ஸ்ரீராஜேதிரதெவற்கு
யாண்டு க [ஆ]வது.

C.—On a stone built into the floor of the court-yard of the Mârgasahâyêśvara temple at Viriñchipuram.[7]

[1.] [ஸ்வஸ்தி ஸ்ரீ] [॥*] [திருமகள் ம]ரு[விய] ெ[ச][ல்*]-
[2.] [ெ]கால் வெஞ்ன் தன் முன்னொன் ெ[ஜ*]
[3.] [பி]ன்[ன]துவாக முன்[ன]னெ[றி]ன்று எதிர் ெ[ப]-
[4.] ரது [எண்]டிசை வெ[றி]ப்பறையது கற[ங்]-
[5.] [க] இரட்டபாடி ஏழரைலக்க[மு]ங்கொ[ண்]-
[6.] [டு] ெ[கா[ல்]லா[புரத்]து[8] [ஜய]ஸ்ம்பம் காட்டி [ெப][ரா*]-
[7.] [ற்]றங்கரைக்[ெ]காப்பத்து ஆஹவமல்ல[ர]
[8.] . [ற்]செ[ஜ்]வெல்லரம் ப[ரகு] கிகழப்பச[ம்]
[9.] [றிண]மாக்கி ஆஹவம[ல்*]லன் புக்கிட்டொட[9] அவ[ன்]
[10.] [ஆ]ணையுங்[கு]திரையும் பெ[ண்]டிர் ப[ண்]டார[மும்]
[11.] [வி]லகமும் அடங்க[ஆ]ங்[ெ]கக்கொ[ண்]டு வி[ெ][ஜய*]-
[12.] [ர]விஷெக[ம்] ப[ண்ணி] விரசிங்காச[நது][10] விற்றிரு[க்த*]-
[13.] [கு]னிய் கொப்ப[ர]கெசரிப[ந்]ரான உடைய[ர்] ஸ்ரீ[ரா]ச-
[14.] [11][ெ]ஜரதெவற்[கு] யா[ண்]டு க [ஆ]வது.

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[1] No. 130 of 1892; Madras G.O., 6th August 1892, Nos. 544 and 545, Public, p. 19.

[2] Read முன்றாவது.

[3] No. 75 of 1889; Madras G.O., 11th March 1890, No. 189, Public, p. 5.

[4] Read புக்கிட்டொட. [5] Read வீர. [6] Read வீற்றி.

[7] Vol. I, No. 127, pp. 134 and 184. The new transcript is based on two fresh impressions of the original and corrected with the help of the other inscriptions of the same king.

[8] The two syllables புர are entered below the line. [9] This letter (ட) stands below the line.

[10] Read வீரசிங்காசனத்து வீற்றி. [11] The letter ஜ of ெஜ stands below the line.

D.—On the wall of the strong-room of the Vêdagirîśvara temple at Tirukkarukkuṟṟam.[1]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] திருமகணிலவிய செம்கொ[ல்] வெக்தன் முன்கொன் செ[ஜை]
[2.] பின்தாக்கி இரட்டபாடி எழுசைலக்கமுங்கொண்டு பொசாற்றங்கை
[3.] கொப்பத்து பூலமர் செய்த ஆஹவமல்லனை அஞ்சு[வி]த்தல- [2]
[4.] ன் ஆனைபுங்குதிரையும்[3] பெண்டிர் பண்டாரமு[ம்*] விஹவ[மு]ம் அ-
[5.] டங்கலுங்கொண்டு விஜெய[ர*]விஜெகம் பண்ணி வீர-[3]
[6.] விம்மாலைத்து [4]விற்றிருளரளிக கொப்பரகெசரிவர்ம[ர]க உ[ை]ட-
[7.] யார் ஸ்ரீராஜேந்ரதெலற்கு யாண்டு அஞ்சாவது.

E.—On a rock-cut niche to the left of the Varâhasvâmin temple at Mâmallapuram.[5]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] இரட்டபாடி எழு[ை]பிலக்க[முங்]கொண்டு பொசாற்றங்கைக்கொ-
ப்பத்[தாமவம*]-
[2.] ல்லனையஞ்சுவித்தவனுனையுங்குதிரையுங்கைக்கொண்டு விஜெயஅவிஜெகஞ்செய்து வீர-
லலி[ாமாலை*]-
[3.] த்து விற்றிருத்தருளிய* கெ[ர]ப்ப[ர]கெசரிவர்மரான உ[ட]யார் ஸ்ரீராஜேந்ரதெ[வ-
ர்க்கு யாண்*]-
[4.] டு ஒன்பதாவது.

F.—On the south wall of the Paśupatîśvara shrine at Karuvûr.[6]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] திருமகள் மருு[வி]ய செம்கெ[ல்] வெக்தன்றன் [மு]ன்னொர்[7]
செனை [தி]ன்னதுவாக முன்னெதிர் சென்று இர[ட]-
[2.] ட்டைபாடியெழுசையிலக்கமுங்கொ[ண்]டு எதாமர்[8] பெருது எண்டிசை கை[ம்]
பறையர்* கறங்கீ[ப்]பொசாற்றங்க-
[3.] சைக்கொப்புத்து வக்தெதிர்த்த ஆஹவ[ம்]மல்ல[ன்ற]ன் பெ[பருஞ்]செ[னை]யெல்லாம்
படப்பொருது பர[ர]து கிகழப்பக-
[4.] ம் பிணமாக்கி ஆங்கவனஞ்சப்புக்கிட்டொட அவ[னுனையு](ம்)க்[கு][கி*]சையும்
பெண்டு ப[ண்]டாரமும் [தி]ட்டத்தெதெ அகப்-
[5.] [ப][ட*]ப்பிடித்து நிசையது கிகழ வீரர்[10] அ[வ்]ஹெகம் ப[ண்]ணி[11] வீரலி[ா]-
மாலைக[ள்]து [12]விற்றி[ரு]த்[ரு]னி[ய] கொப்பரகெசரி . . . ரான உ-
[6.] டையார், ஸ்ரீராஜேந்ரதெலற்கு[ர] யாண்டு கூ வது.

G.—On the south wall of the Ammaṉ shrine in the Paśupatîśvara temple at Karuvûr.[13]

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] திருமகள்[9] மருவிய செ[ர]ம்கெல் வெக்தன்றன் [மு*]ன்னொர்[14]
செ[னை] பின்னதுவாக முன்னெதிர் சென்று இரட்டைபாடி எழுசையிலக்கமும்
கொண்டு எதிர் பெ[ர]ர்ப்பெரு*]து எண்டிசை ஞகம் புறையம்[15] கறங்கப்-
[2.] பொசாற்றங்கைக்கொப்பத்து வங்தெதிர்த்த ஆஹவ[ம]ல்லன்றன் பெருஞ்சேனையெல்-
லாம் ப[ட]ப்பொருது பரது கிகழப்பக்[கி] ஆங்க[வன்]கஞ்சிப்[புற்]-
க்கிட்டொட அவனுனையும் ருருதை-

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[1] No. 173 of 1894; Madras G.O., 28th September 1894, Nos. 728 and 729, Public, p. 29.

[2] Above சையும் is engraved the Tamil numeral [சு]வை in large modern characters. Other inscriptions on the same wall are disfigured by similar mason's marks; see *Ep. Ind.*, Vol. III, p. 276.

[3] Read வீர. [4] Read வீற்றி.

[4] No. 54 of 1890; Madras G.O., 14th May 1890, No. 355, Public, p. 5. Some letters at the end of each line of this inscription are now covered by the wall of a *mandapa*. These I have copied over from Sir Walter Elliot's transcript in Carr's *Seven Pagodas*, p. 142.

[5] No. 59 of 1890; Madras G.O., 10th June 1891, No. 432, Public, p. 7.

[7] Read முன்னென். [8] Read எதிரமர். [9] Read பறையத.
[10] Read வீரர். [11] Read வீர. [12] Read வீற்றி.
[13] No. 65 of 1890; *loc. cit.* [14] Read முன்னென். [15] Read பறையத.

[3ஆ] யும் பெண்டி[ர்*] பண்டாரமும் பெட்டகத்தொடு அக[ப்*]ப[ட]ப்பிடித்துத்திசையது கிழு வீரர் அபிஷெகம் பண்ணி வீரலிஹாஸகத்து [1]விற்றருந்திருளிய கொப்-
பரை[க]ரிபதரா[ன] உடையார் ஸ்ரீஇராஜெஜரசொழதெவற்-
[4.] கு யாண்டு கூ வது.

The immediate object of the Tañjâvûr inscription of Râjêndradêva is to record that, in the 4th year of his reign, the king assigned a daily allowance of paddy to a troop of actors who had to perform a drama, entitled *Râjarâjêśvara-nâṭaka*, in the Râjarâjêśvara temple on the occasion of an annual festival in the month of Vaigâśi. Two years later, in the 6th year of his reign, the king further ordered that his previous donation should be engraved on the stone wall of the temple.

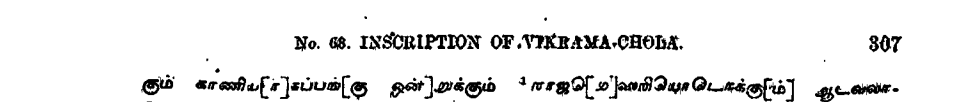
I cannot say if manuscripts of the *Râjarâjêśvara-nâṭaka* still exist; but it may be safely concluded from the wording of the title that the subject of this drama was the foundation of the Tañjâvûr temple by the great Râjarâja. It also follows from the mention of the term Râjarâjêśvara in an inscription of Râjêndradêva that this king belonged to a later period than that of Râjarâja and, consequently, of the latter's son and successor Râjêndra-Chôḷa. Though this posteriority of Râjêndradêva is already evident from the more recent form of the alphabet of his inscriptions and from certain synchronisms between the Chôḷas and Châlukyas,[2] I consider it necessary to draw attention to the direct proof afforded by the present inscription, because Mr. Kanakasabhai has lately expressed the opinion that both Râjarâja and Râjêndra-Chôḷa were among the successors of Parakêsarivarman, *alias* Râjêndradêva.[3]

Text.

[1.] ஷஸ்தி ஸ்ரீ. [॥*] [திரு] ம[ருவி]ய செங்கொல் வெத்தின்[ற]ன் முன்னென் செண்
பின்னதாக இரட்டபாடி [எ]முனை[ரி]லக்கமுங்கொண்டெதிரமர் ெ[ப]ருது எண்ச
[டி]சை கிழுப்பறையது கறங்[கி]ன வார்த்தை கெட்டுப்பொசாற்றமங்கைக்கொப்ப-
த்து வந்தெதிர் பொ[ரு]த ஆகவமல்லன் அடற்செனையெல்லாம் பாசது கிழுப்-
பசும் பிண்டாக்[கி] ஆத்தது [க]ண்ட[ர]கவமல்ல[ன்]. அஞ்[சி]ப்புற்[கி]ட்டெ[ட]
அவக்காலை சூ[தி]யையும் ஓட்டகினையையும் பெண்டிர் பண்டாரமுங்[ை]கக்கொண்டெ
விஜய[ர்*]பிஷெகம் பண்ணி [வீ]ரலிஹாஸகத்து [வி]த்[தி]ருந்தருளிய *கொப்பர-
கெலனிவரி[ர்]சான உடையார் ஸ்ரீராஜெஜ[ரு]தெவற்கு யாண்டு ஆருவது ॥— [க*]
உடையார் [ஸ்ரீ]ராஜராஜெஜவாமுடையார் கோமி[லி]ல் ராஜராஜெஜவாக[ர]டமை-
நித்தகெல்ஜத்தாணியாக கிவந்தஞ்செய்த கம் வாய்க்கெழ்விப்படி சாந்திக்கூத்தன்
திருவாலு[ன்] திருமுகுன்றனான விஜயரா[ஜ]ஜ ஆசாயரி[ர்]னுக்கும் இவ[ன்]
ஒழ[ர்]த்தார்க்கும் கா[ணி]யாக்குடுத்தெனென்று ஸ்ரீகாயரி[ர்]க்கண்கா[ணி] செய்-
வாக்க்கும் காணத்தார்[க]ளுக்கும் [திரு]வாய் மொழிக்தருளித்திருமந்திரவொலை உதா
ரவிடங்கவிழுப்பரையர் எழுத்திஜல் யாண்டு காலாவது [ஈசு]கால் திரு[மு]கம்
வ்ரலாடி செய்தருளி வ்[த]மையிலும் இவ[ன்] க[ர]ணி அலு[ப]லித்[து] வ[ரு-
கி]றபடி[ெ]ய [ஸ்ரீ]ர[ர]ஜராஜெஜவாமுடையார் கோமி[லி]லெ கல் வெட்டுவித்து-
க்குடுக்கவென்று தண்டகாயகம் பரகெஜனிப்பல்லவரை[ய]ற்குத்திருவாய் மொழிக்த-
[ருளித்]திரு[ம]ந்திரவொலை எதிரி[லி]சொழ[மூவெர்]தவென[ர]ர் எழுத்திஜல்
யாண்[டு] ஆறு[வ]து [ஈசு]கால்த்[தி]ரு[முக]ம் வ்ரலாடி[ன்]செய்தருளி வ்[த]-
ன[மயி]லும் இப்படி[வெ]

[2.] ராஜராஜஸ்ரஹஸ்தாசாயர் ஒலை வ்[த]மையிலும் கல் வெ[ட்]டியது [உ*] தி[ரு]வாலக்
திருமுகுன்றன்னான [வி]ஜயராஜெஜ ஆச[ர்]தியன் உடையார் ஓவய்காசிப்பெரிய-
திருவிழாவில் ராஜரா[ஜ]ஜவாகாடகமாட இவ[ன்]குலும் இவ[ன்] வ[ழ]த்தார்க்-

[1] Read வீற்றிரு. [2] See Vol. I, p. 52, and Vol. II, p. 232. [3] *Ind. Ant.*, Vol. XXII, p. 142.



TRANSLATION.

1. Hail! Prosperity! While the army of his elder brother was at (*his*) back, the king (*who wielded*) the sceptre (*and*) was embraced by (*the goddess of*) Prosperity, conquered the seven and a half *lakshas* of Iraṭṭapâḍi. (*He*) did not meet with opposition in battle; and (*his*) drum was sounding through the eight directions. Having heard (*this*) report, (Âhavamalla) proceeded to Koppam on the bank of the great river and fought against (*him*). (*But he*) converted into reeking corpses (*that*) covered the earth, the whole warlike army of Âhavamalla. Having perceived this, Âhavamalla became afraid, incurred disgrace, and ran away. (*The king*) seized his elephants and horses, troops of camels, women and treasures, and anointed himself (*in commemoration*) of the victory. In the sixth year (*of the reign*) of (*this*) Kô-Parakêsarivarman, *alias* the lord Śrî-Râjêndradêva, who was graciously seated on the throne of heroes.

2. "In accordance with our declaration to make an allowance at the rate of (*one*) *tûṇi* of paddy per day for acting the *Râjarâjêśvara-nâṭaka* in the temple of the lord Śrî-Râjarâjêśvara, we have assigned (*the above*) as allowance to the . . . . . actor (*Śânti-Śûllan*) Tiruvâlan Tirumudukunran,[2] *alias* Vijaya-Râjêndra-âchâryan, and to the members of his troop (*varga*)."— After this royal order, addressed to the temple managers and to the accountants, signed by the royal secretary Udâra-Viḍaṅga-Viṟupparaiyaṉ, (*and dated*) on the [16]0th (*day*) of the fourth year (*of the reign*), had reached; after a (*second*) royal order, intimating that it should be caused to be engraved on stone in the temple of the lord Śrî-Râjarâjêśvara that that person was to enjoy the allowance, addressed to the *Daṇḍanâyaka* Parakêsari-Pallavaraiyan, signed by the royal secretary Edirili-Śôṟa-[Mûvêṉ]da-vêḷâr, (*and dated*) on the [16]0th (*day*) of the sixth year (*of the reign*), had reached; and after a letter of Râjarâja-Brahmamârâyar to the same effect had reached,—(*the matter*) was engraved on stone.

3. It was engraved on stone that, for acting the *Râjarâjêśvara-nâṭaka* at the great festival of the lord in (*the month of*) Vaigâśi, Tiruvâlaṉ Tirumudukunran, *alias* Vijaya-Râjêndra-âchâryan, should receive, as long as the moon and the sun endure, at the royal treasury one share of one hundred and twenty *kalam* of paddy per year, or (*one*) *tûṇi* of paddy per day, (*measured*) by the *marakkâl* called (*after*) Âḍavalâṉ, which is equal to a *râjakêsari*, as an allowance for himself and for the members of his troop.

No. 68. ON THE OUTSIDE OF THE NORTH ENCLOSURE.

This inscription is dated in the 4th year of the reign of Kô-Parakêsarivarman, *alias* Vikrama-Chôḷadêva, and records that the king assigned an allowance to a person who measured the paddy in the Râjarâjêśvara temple and in the villages belonging to it. This man was evidently a controlling officer who had to check the supplies of paddy, which, according to many of the inscriptions published in this volume, had to be delivered into the temple stores.

[1] Read .

[2] This name is derived from Tirumudukunram, the Tamil equivalent of the Sanskrit name Vriddhâchalam, which is now the head-quarters of a tâluqa in the South Arcot district; compare Vol. I, p. 123. Mudukunram is already mentioned in the *Periyapurâṇam*.

The order of the king is preceded by a poetical account of his deeds. Though this passage is, on the whole, of a purely panegyrical character, it contains a few statements which appear to be based on historical facts. While still a youth, — probably only heir-apparent, — Vikrama-Chôḷa is said to have put to flight the Teliṅga Bhîma of Kuḷam, to have burnt the Kaliṅga country, and to have stayed in the Vêṅgai-maṇḍalam, *i.e.*, the Vêṅgi country. In my *Annual Report* for 1893–94, page 6, I have noticed some inscriptions of the chiefs of Kamalâkarapura or (in Telugu) Kolanu, which is probably the modern Ellore[1] on the bank of the Kolleru lake in the Gôdâvarî district. The earliest known member of this family is Kâṭama-Nâyaka, who is mentioned in two inscriptions of Śaka 1062 and 1070 at Drâkshârâma (Nos. 204 and 347 of 1893). The same chief is the donor of a copper-plate grant of Śaka 1056, which has been published by Dr. Fleet.[2] He is there stated to have been the lord of Sarasîpurî or Kolanu[3] on the bank of a great lake (*viz.*, the Kolleru lake) in the Vêṅgi-maṇḍala and to have been a vassal of Kulôttuṅga II. As the Taṅjâvûr inscription of Vikrama-Chôḷa connects the Vêṅgai-maṇḍalam with Kuḷam, whose lord Bhîma was put to flight by the king, and as the Tamil word *kuḷam*, 'a tank,' is etymologically identical with the Telugu *kolanu*, 'a lake,' it may be safely concluded that the Teliṅga Bhîma of the Taṅjâvûr inscription belonged to the same dynasty as Kâṭama-Nâyaka of Kolanu.

After his stay in the Vêṅgai-maṇḍalam, the subjoined inscription informs us, Vikrama-Chôḷa went to the South and claimed the crown of the country on the banks of the Kâvêrî, *i.e.*, the Chôḷa country. The passage which conveys this information, is also met with in the inscriptions of Kulôttuṅga I.[4] As none of the predecessors of Kulôttuṅga I. bore the name Vikrama-Chôḷa, it is clear that the passage in question was taken over by the composer of Vikrama-Chôḷa's inscriptions from those of Kulôttuṅga I., and that, in trying to identify the Vikrama-Chôḷa of the present inscription, we must look for him among the successors of Kulôttuṅga I. The only Vikrama-Chôḷa who is known from other sources but the subjoined inscription, *viz.*, from a copper-plate grant[5] and from a Tamil chronicle,[6] was the immediate successor of Kulôttuṅga I. I have no hesitation in identifying this Vikrama-Chôḷa, who reigned from Śaka 1034 to 1049,[7] with the king of the same name to whose reign the Taṅjâvûr inscription belongs. A confirmation of the identity of both may be derived from verse 24 of the third inscription[8] on the Piṭhâpuram pillar:—

तस्मिंस्त्यागसमुद्रापरनामनि चोडमंडलं त्रातुं [।*]
गतवति वेंगीभूमिर्नायकरहिता तदंतरे जाता [॥*]

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[1] The identity of Kôlanu with Ellore is suggested by seven inscriptions of Kêśava and Sômaya of Kolanu on a pillar in the *masjid* at Ellore (Nos. 527 to 533 of 1893). These inscriptions record gifts of lamps to the Sômêśvara temple at Kolanu, of which no other trace remains and which appears to have been destroyed by the Musalmâns.

[2] *Ind. Ant.*, Vol. XIV, p. 55.

[3] In Kolani-Kâṭama-Nâyaka (*l.c.*), *kolani* is the Telugu genitive of *kolanu*; see Arden's *Telugu Grammar*, Madras, 1873, paragraph 659.

[4] The words வட திசை வாகை சூடித்தன் நிகரித்தெமருகலப்பூமகள் பொதுமையும் பொன்னியாடை தன் னிலப்பாவையின் தனியையுரித்தவித்து புனிதத்திருமணியபிடுமுறைமையிற்சூடி. (line 1 f.) are almost identical with lines 4 to 9 of No. 58.

[5] *Ind. Ant.*, Vol. XIV, p. 55.

[6] *Ibid.*, Vol. XXII, p. 112, note 8.

[7] *Ante*, Vol. I. p. 32, and *Ind. Ant.*, Vol. XX, p. 282.

[8] No. 492 of 1893 in my *Annual Report* for 1896–94.

"When he (*viz.*, Vikrama-Chôḍa), whose other name was Tyâgasamudra, had gone to protect the Chôḍa-maṇḍala, the Vêṅgî country became devoid of a ruler in that interval."

Here we have an independent variant of the statement, made in the Tañjâvûr inscription, that Vikrama-Chôḷa originally resided in Vêṅgî and that he left it to ascend the Chôḷa throne. Another point of agreement is still more decisive: Mr. Venkayya informs me that, in his copy of the Tanjore MS. of the *Vikkirama-Śôṛaṉ-Ulâ*, the surname Tyâgasamudra is twice applied to Vikrama-Chôḷa.[1]

Finally the Tañjâvûr inscription acquaints us with the names of two queens, Mukkôkkiṛânaḍi and Tyâgapatâkâ. The former, whom the poet compares to the goddess Pârvatî, was evidently Vikrama-Chôḷa's chief queen, and the second, who is compared to Gaṅgâ, his favourite.

The text of the historical introduction has been compared with that of two similar inscriptions of Vikrama-Chôḷa, one of the 5th year of his reign in the Tyâgarâja temple at Tiruvârûr in the Negapatam tâlluqa (No. 164 of 1894) and another of the 11th year in the Âpatsahâyêśvara temple[2] at Âlaṅguḍi in the Kumbhakônam tâlluqa (No. 165 of 1894). Other inscriptions of Vikrama-Chôḷa open with a much shorter historical introduction, the first words of which are யமாது புணர, *viz.*, one of the 9th year in the Aruḷâḷa-Perumâḷ temple at Tiruvattiyûr or Little Conjeeveram (No. 33 of 1893), one of the same year and one of the 14th year at Pallâvaram in the Chingleput tâlluqa. These inscriptions mention the burning, or conquest, of the Kaliṅga country[3] and the name of one of Vikrama-Chôḷa's queens, *viz.*, Mukkôkkiṛânaḍi, and must, accordingly, belong to the time of the same king as the other set, the introductions of which open with the words யமாலே யிடைக்து.

Thanks to the calculations of Mr. S. B. Dikshit and Professor Kielhorn, I am able to state the probable day of the accession of Vikrama-Chôḷa. The third line of the Tiruvârûr inscription to which reference was made in the preceding paragraph, contains the following date:—

கொப்பர[கு]வரிவஜ்ரர கிரலாவ[ர]ஒகுரவ[தீர்க]ன் ஸ்ரீவிகுரமஒவரஷ[ஒடி]வர்க்கு [ய]ர[ண்]டு ஐஞ்சர[வது] தி[யா]கரயற்று வாலுல[ர்]வகாந்து வவ்துயிய[ர] ர[யி]ற்றுக்-கிழமையும் அத்தமுமான நாள் முந்நூற்றுநாற்ப[து]தி[ர]ல்.

"In the fifth year (*of the reign*) of Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Chôḷadêva,— on the three-hundred-and-fortieth day, which was (*the day of*) Attam (*i.e.*, the *nakshatra* Hasta), a Sunday, and the seventh *tithi* of the first fortnight of the month of Mithuna."

On this date Mr. Dikshit remarks as follows[4]:— "Assuming that Vikrama-Chôḷa began to reign in A.D. 1112, his 5th year would be about A.D. 1116. Having made calculations for 1115, 1116 and 1117, I find that A.D. 1116 is the only year which corresponds with the details of the given date. In that year, Âshâḍha *śukla* 7 ended on Sunday, the 18th June, at about 21 hours after sunrise. This was the 25th day of the solar month Mithuna. On

[1] Those portions of the poem, in which the surname Tyâgasamudra occurs, are not included in the extracts published by Mr. Kanakasabhai.

[2] In its inscriptions and in the *Periyapurâṇam*, this temple is called Irumbûḷai, a name which is even now remembered at Âlaṅguḍi.

[3] One of the Pallâvaram inscriptions reads கலிங்கமரிய, while the other Pallâvaram one and the Tiruvattiyûr one read கலிங்கபரிய.

[4] See *Ind. Ant.*, Vol. XXIII, p. 299.

this day, at sunrise, the *nakshatra* was Uttara-Phalgunî, which ended at 7 hours 48 minutes after sunrise, when the *nakshatra* Hasta commenced."

In his important paper on 'dates of Chôla kings,' which will appear in Vol. IV of the *Epigraphia Indica*, Professor Kielhorn adds the following remark :— "If the above were the day of the date, the 1st day of the 5th year of Vikrama-Chôla's reign would be the 15th July, A.D. 1115; and the 1st day of the 1st year [*i.e.*, the day of his accession to the throne] would be Saturday, the 15th July, A.D. 1111."

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] பூமாலை மிடைந்[து] பொன்மாலை [சி]கழ்தர[ப்]பாமாலை மலிந்[த] பருமணி[த்]திரள் புயத்திருவ்லமடக்கையொடு ஜயம[க]ளிருப்பத்தந்துணை[1] மா[ர்]-வன்தனதெகப்[ெ]பற்றுத்திருமகள்பொருந்திருப்பக்லேமகள் சொற்றிறம் புணர்ந்த கற்பினி[ள]ாகி விருப்பொடு [கா]லகத்திருப்பத்[தி]சை தொறும்[ம் தி]கிரியொடுஞ்-செம்கொல் கடப்ப அலைபுலனமுங்க[வி]ப்பதொருபுதுமதி பொல் வெண்குடை [மீ]மிசை நிற்பக்கருங்கலி து[ளி]த்[து] வன்[பி]வ[த்]திடைக்கிடப்பக்குளத்தெவிய்-கவிமன்[2] விலங்கல் பிச்சையெ[வு]ங்கவிங்[க]பூமிந[ய]க்கண்[யெரி [பருகவு]ம் ஐம்-ப[ை]டப்[பருவத்து] . . . [படை[3] தாங்கி ெவங்க[க]ம[ண்]ட[ல]த்துத்[தா]ங்-கிதிதி[ரு]ந்து[4] வடதிசை வாகை சூடித்தெக்-[5]

[2.] நிசைத்தெ[ம]ருக[ம]ல[ப்]பூமகள் பொதுமு[ம]யும் பொ[ளி]கியாடை[ய்][6] கன்கி[ல]ப்-பாலை[யு]ந்[7] தனிமையுக்[த]வர்ந்து[8] [பு]தித்தரிரீம[ணி]ம[ரு]டமு[றை]மயிற்சூடி-த்[தன்]னி பரப்பித்தகித்த[தி] பரந்[து] மண் முழுதுங்[க]னிப்ப மணி ரூெ[வ]ரடுக்க விசையமும்*] புகழுமெல்[மெ*][ெ]லாங்கச்செழியர் வெ[ஞ்]சரம் புக செ[ர]லர் கடல் புக [அ]நிதரு ங்க[ள]ர[ஞ்]சி நெஞ்சலமாகக்கங்[க]ர் நிறை-பி[ட]ந்[கன்]கடீர்[10] வெண்கிடக்ெ[கா]ங்கொதுங்கக்கொங்களர்[11] சாய [ம]ற்றெத்-[தி]சை [12][மன்]ருங்[தக்த]மக்காணைத்திருமலற்செவடி உரிமைபில்[13] கீ[ற்ற]ஞ்-ச்தொல்லியெழுவருக்தொழுதெழுத்தொக்[தி]ய[14] முல்லைவாணை[க]ய் முக்கொக்கி-[ழ]ாகடி உமையொடுஞ்ச[ங்க]ரன் இமை[ம]யத்[தி]ருக்தாகெ[ன]ப்பெ[ர]ருங்கி இனிதிருப்[ப] ஆங்கவ[ன்][15] ம[ருழுங்கங்கையொப்பாகிய தெரிலையர் நில[த்]தம் நியாகபதா-

[3.] [கை பு]சிருமல் [ம]டப்[பி]டி [பு]னிதருண[வ]னின[த நி]சி[பு]வா[முழு]துல[டையா]-னிவன்[16] [தி]ரு[வி]னத்தருள்] முழு[துடை]யானென [அ]ன[ம]ந்[தி]னிதிருப்பச்-செ[ம்]பொனின்[17] [வி]சலிம்ஹ[ரல]ன[த்து வி]ம்பிரு[க்கருளிய] ெ[க]ாப்பரகெசரி-[ப]ன்[ம]ர[ான] கிரபுவகச்ச[க்கரவ]ன்[திக]ள் [ஸ்ரீவி]கரமசொழதெ[வ]ன்[தி] ய[ர-ண்]டு ஞாவ[து] [॥—] [க*] [உ]ன[டையா]ர் ஸ்ரீ[ரா]ஜ[ராஜீஸ்வரமுை]ட[ய]ார் கொ[யில்] கார[ளக்]கும் ரா[ஜ]ரா[ஜ]ப்ப[ல்லவரய[ன்]கு தன் ப]ர[ட்டன் கிலைய]ரய் [வ]ருகிற ச[ாணி கார]ன[வுக்]கு [காணிய]ர[க] கு[டு]த்ெ[தாெ]ம-

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[1] Read தன்றுணை மார்பன்.
[2] Read கீமன். Instead of குள two other inscriptions read குளத்திடை.
[3] Read வெம்படை.
[4] Two other inscriptions read correctly மண்டலத்தாங்கி.
[5] Read தென்.
[6] Read பொன்னியாடை.
[7] Read பாலையின்.
[8] Read தவிர்த்த. The Taiñjâvûr inscription of Kulôttuṅga I. (No. 58, p. 233) reads தவிர.
[9] Read புனிதத்திரு.
[10] Read கன்னடர் வெற்பிட.
[11] Two other inscriptions read கொங்களர்.
[12] Read மன்னருத்.
[13] The Âlaṅgudi inscription reads திருமலர்ச்செவடியுரி[ை*]மயினை[ற]ஞ்ச.
[14] Read தொன்றிய.
[15] Read மதிழ.
[16] Read திருவுன.
[17] Read பொன்னின் or பொன்.

[ன்*][று] திருவ[ாய்] ெ[ம]ாழிக்குளி உளை[டையார்] [ஸ்ரீ][ராஜராஜ[தே]வரு உன[ட]ய[சர்] ெ]காயில் சிகர[ரி]யஞ்செய்வாதுக்[கு]ம் பரி[ய]ர[கூ]ல[ப்]பட்ெ[ன]ட[ப்]ப[ஞ்ச]ரசா[ரிய]த்தெவர்[கன்]மிகளுத[க்]கும் வூலாதம் செய்து வந்த திரு[மு]கப்ப[டி] கல்[லி]ல் ெவட்டி[ய]து [உ*] [முன்]பு கார[ணத்]து வ[ரு]கி]ற புதுவ[ட]யான் அ[ர]-

[4.] [யன்] உ[ை]டயான் மரித்தன[மயில் இ]வக் [ம]க்[ளு]ே உன[ட]யச் [க]ல்[லா]லே[க்]கு] த[ஞ்ச]ர[ஆ]ர்த்ெ[த]வர்க்கு [அடை]த்[த] காட்டுப்[பண்]டாரங்[களு]ம் [அள]ந்து இத்த[ர]ல் வ[ன்ற] கார[ண]வு [ம]ர[டம்] உ[ள்ளி]து ஒ[டு]க்[கி] வ]ருகிற ப[ரி]சு ெ[த]வச் [பண்]டாரத்தெ ஒடுக்[க கடவத]ர[கவு]ம் [த]னக்குரும் [தக் வ]ர்க்[க]க்கர[ர்]க்கும் ச[ரு]ர[தி]த்[தவகீ ெ]சல்ல வைத்த பங்கு ஒன்று [||—] [உ*]

TRANSLATION.

1. Hail! Prosperity! (*The king*) was resplendent with golden chains, combined with garlands of flowers. In (*his*) arms, which were covered with large jewels, (*and*) which (*formed the subject of*) a great number of poems, rested the goddess of Victory, along with the goddess of the great Earth. Having obtained as her own (*possession*) (*his*) breast, (*which was*) her support, the goddess of Prosperity exclusively abided (*there*). As a chaste woman that possessed great eloquence, the goddess of Learning resided with delight in (*his*) tongue. (*His*) sceptre, along with the wheel (*of his authority*), swayed over all regions. (*His*) white parasol was raised on high, like a matchless second moon, overspreading the whole world. The dark Kali (*age*) hid itself and lay in the deep pit.

At the time of love[1] (*i.e.*, in his youth), (*he*) grasped the cruel weapon, so that the Teliṅga Vîmaṟ (*i.e.*, Bhîma) of Kuḷam[2] ascended the mountains (*as refuge*), and so that intense fire consumed the country (*bhûmi*) of Kaliṅga. (*He*) joyfully stayed (*awhile*) in the Vêṅgai-maṇḍalam and put on the garland of (*the victory over*) the Northern region.

(*He*) stopped the prostitution of the goddess with the sweet and excellent lotus-flower (*i.e.*, Lakshmî) of the Southern region, and the loneliness of the goddess of the good country whose garment is the Poṉṉi (Kâvêrî), and put on by right (*of inheritance*) the pure royal crown of jewels.

While (*he*) diffused his kindness, (*it*) spread to every individual. The whole earth rejoiced; the tongue of the bell[3] became silent; (*his*) victory and fame rose higher and higher.

The Śeriyas (*i.e.*, Pâṇḍyas) entered hot jungles (*as refuge*); the Śêralas (*i.e.*, Chêras) entered the sea; the Śiṅgaḷas (*i.e.*, Simhalas), who deal destruction, became afraid and agitated in mind; the Gaṅgas paid tribute; the Kaṉṉaḍas turned (*their*) backs; the Koṅgas retreated; the Koṅkaṇas fled; the kings of all other regions duly worshipped (*his*) red lotus-feet as their protection.

Mukkôkkiṟâṇaḍi, the jewel among the inhabitants of the forest-country,[4] who was born to be worshipped by the seven ancient worlds, joyfully dwelt in harmony (*with him*), just as Śaṁkara dwells with Umâ on the Imaiyam (*i.e.*, Himâlaya).

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[1] ஐம்படை is synonymous with ஐங்கணை, which is a translation of the Sanskrit पञ्चबाण.

[2] Two other inscriptions read "at Kulam." The manner in which the word குளம் is employed, shows that it cannot be taken in its usual sense, *viz.*, 'a tank,' but must be the proper name of a locality.

[3] மணி stands for ஆராய்ச்சிமணி, "a bell attached to a royal palace, rung by those who seek for justice from the king" (Winslow).

[4] வாணகை stands for வாழ்+நகை.

Tiyâgapadâgai (*i.e.*, Tyâgapatâkâ), the ornament of women, (*who had*) curly hair, (*who possessed the gait of*) a female elephant, a lady of pure virtues, the mistress of the whole of the three worlds, joyfully dwelt in harmony (*with him*) as mistress of the full favour of his royal heart, resembling Gaṅgâ at whom he (*viz.*, Śiva) rejoices.

In the fourth year (*of the reign*) of (*this*) Kô-Parakêsarivarman, *alias* the emperor of the three worlds, Śrî-Vikrama-Śôṛadêva, who was graciously seated on the throne of heroes (*which consisted*) of pure gold.

2. The king having ordered :—"We have given the allowance which was permanently enjoyed by his grandfather, as an allowance for measuring the paddy (*kâr*),[1] to Râjarâja-Pallavarayaṉ, who measures the paddy in the temple of the lord Śrî-Râjarâjêśvara,"—(*this*) was engraved on stone in accordance with a royal order (*to this effect*), which had reached the manager, the . . . . . *Pañchâchârya*,[2] (*and*) the *Pûjârîs* (*dêvar-kaṇmi*) of the temple of the lord Śrî-Râjarâjêśvara.

3. Whereas Puduvuḍaiyâṉ A[rayaṉ] Uḍaiyâṉ,[3] who previously used to measure the paddy, is dead, one share was assigned, for as long as the moon and the sun endure, to his son Uḍaiyâṉ K[a]l[lâl]ai himself and to his family (*under the condition that*) he should also measure (*the contents of*) the up-country treasuries belonging to the Tañjâvûr temple, and that he should pay into the temple treasury all fees (?), *etc.*, which are paid to him (*for*) measuring the paddy on these occasions.

No. 69.—On the outside of the east enclosure.

This inscription and the next following one (No. 70) are engraved on the right of the entrance to the second *gôpura*.[4] The inscription No. 69 consists of a list of villages which had to supply treasurers, servants and accountants to the Râjarâjêśvara temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. Paragraph 1 states that these villages were situated in the Chôḷa country, in the Pâṇḍya country, and in Toṇḍai-nâḍu which was surnamed Jayaṅkoṇḍa-Chôḷa-maṇḍalam. Toṇḍai-nâḍu or Toṇḍai-maṇḍalam is the ancient Tamil name of the Pallava country.[5] In Sanskrit inscriptions it occurs as Toṇḍîra-maṇḍala, Tuṇḍîra-maṇḍala, and Tuṇḍâka-vishaya.[6] The present inscription proves that Jayaṅkoṇḍa-Chôḷa-maṇḍalam, which is referred to in many inscriptions,[7] is another name of Toṇḍai-maṇḍalam. Jayaṅkoṇḍa-Chôḷa, from which this term is derived, must have been a surname of Râjarâja or of one of his predecessors. In the *Madras Christian College Magazine* for October 1890, Mr. Venkayya has shown that proper names, of which Jayaṅkoṇḍa-Chôḷa forms the first member, do not occur in inscriptions previous to the 29th year of Râjarâja's reign, and concludes from this fact that Jayaṅkoṇḍa-Chôḷa was a surname of Râjarâja himself, assumed by him towards the close of his reign. The same surname was subsequently

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[1] See page 117, note 2.

[2] I have omitted in the translation the terms preceding பஞ்சசதாசிய, *viz*, பரியசரடைப்பட்டை, because their meaning is obscure, and because I do not now believe in the correctness of the translation of them which was given on page 112. Instead of பரியசர, two other inscriptions read பதிபசர; see page 111, note 3.

[3] This appears to be another name of the person who is styled Râjarâja-Pallavarayaṉ in paragraph 2.

[4] See page 227, note 5.

[5] See the Index to Vol. I, *s.v.* Toṇḍai-maṇḍalam.

[6] See *Ep. Ind.*, Vol. III, p. 119, note 6, and p. 225, note 3.

[7] See the Index to Vol. I, *s.v.*; *Ind. Ant.*, Vol. XXI, p. 284; *Ep. Ind.*, Vol. III, p. 149.

adopted by another Chôla king, Kô-Râjakêsarivarman, *alias* Râjâdhirâjadêva.[1] The form Jayaṅkoṇḍa-Toṇḍa-maṇḍalam, which occurs in later inscriptions,[2] is evidently an abbreviation of "Toṇḍai-maṇḍalam, *alias* Jayaṅkoṇḍa-Chôla-maṇḍalam."

The original of this inscription is much injured, and whole paragraphs of it are totally lost. To facilitate reference, I have numbered consecutively all those paragraphs, of which at least a portion is still preserved.

TEXT.

First section.

[1.] [ஸ்வ]ஸ்தி ஸ்ரீ [॥*] நி[ரு]மகள் பொல[ப்]பெருநிலச்செல்[வி]யுத்தனக்கெயுரிமை பூண்-
டமை ம[ண]க்[கொ]ள்ளக்காந்த[ஞ்]ச்சர-

[2.] லே [க]லமறுத்த[ரு]ளி கெ[ல்]லைக[ரு]ங்க[ங்]கப[ர]டியுத்தடிகை[ப]ரடியும் துள[ம்]-
பபாடியுங்குடம[லே]க[ரு]டு[ங்கொ]கர-

[3.] [ல்]லமுங்களி[ங்]களும் மூரட்டெ[முல் லெங்]க[ள]ர் [சமு]மண்டலமும் இரட்டபா[டி]-
ன[முறை இலக்கமும்] [மு]ன்[னோ]ர்ப்ப-

[4.] [முக்கீ]ர[ர] பன்[னீ]ராயிர[மு]க்[கிண்டிதல் வென்]லி[த்தண்ட]ரற்கொ[ண்]ட தன்னெ-
முல் வனரூழியனெ[ல்]லாய[ரண்]டுக்தொழுதக

[5.] [வின]க்கும் [ய]ரன்டெ செழி[யரைத்தெசு கொள் கொராஜ]கெசரிவர்மரான ஸ்ரீ-
ராஜராஜதெ[வ]ர்க்கு யாண்டு இருபத்[தொன்பதா-

[6.] [வது] வ[ரை] உடைய[ரர் ஸ்ரீராஜ[ராஜதெவர் உடை]யார் ஸ்ரீராஜராஜீவரர்
உடையார்க்[கு]ச்செ[முமண்]டல[த்து]-

[7.] [ம்] பாண்டி[க]ரட[ர]ன ராஜர[ர]ஜம[ண்டலத்தும் தொ]ண்டைகாடான ஜயங்கொ-
ண்ட[சாழமண்ட]ல[த்]தும் ரூஹூ[தி]ய[ல்]-

[8.] [களி]வாரெ [அல்வல வூர்]ஹதெயங்களில் [ஹஸ்]திவர்வதனர்ய வதூவர்ய
கந்தர்வர்வதனர்ய உன்]டெர[த]ிருப்பாரை ஸ்ரீல-

[9.] [ஞாஞ்]ச[ய்ய ரராஹூ]ண[ரையும்] [திருப்பரிசாரகஞ்]செய்ய மாணிகளெயுங்க-
ணக்கெ[முத காரணத்த]ரர்க[ளையும் ஊர்ர]திகரவல்

[10.] [இடக்க]டவ[ர்களாக உ]ன[டையார் ஸ்ரீராஜராஜதெவர் தி]ருவாய் மொழித்தருள
இட்ட அவர்களில் [பண்டாரி] ஒ[ரு]வனுக்கு ஒர[ர]ட்டைக்கு

[11.] [கெல்லு] . . . . [லுக்]கவ[மும் திருப்பரிசாரகஞ்செய்]யும் மாணி ஒருவ[னு]க்-
கு நிசதம் கெல்லுப்[பதக்]கும் ஆட்டை வட்டன் கா[ச] கா-

[12.] [அ]ம் [இவர்களி]ல[ல] நிலையாய் நீகித்தார் பதின்]மர்[க்கு]ப்[பெர]ரற்[3] [நிச]கம்
கெல்லு மூக்கு[முனியும்] ஆட்]டை வ[ட்டன் க]ர[ச க]ர-

[13.] இம் [இவ]ர்க[ளி]லெ நி[லையாய்] . . . . . நிரு . . . [க்க]ட்டெவர் [இ]-
ருப[தின்மர்க்குப்[ப]ரால் நிசதம் கெல்லு[ப்பதக்கும்] ஆ[ட்ட]ட [வ]ட்டன் கா-

[14.] ச ஐஞ்சும் கணக்கெ[முதுவ]ரன் [ஒரு]வ[னு]க்கு ஒர[ர]ட்ட[ன]டக்கு கெல்லு இ-
[ரு]நூற்றுக்கலமும் இவ[னிடக்கடவ நி]ம்க்கணக்[கு] ஒருவனு-

[15.] க்கு ஒ[ர]ட்டைக்கு [கெல்லு] எழுப[த்தைங்கலமாக இரு]வர்க்கு [கெ]ல்லு நூற்-
றைம்பதின் கலமும் [அ] . . . . . டி[4] இவர்களி[ல்] நி[ரு]ப்ப-

[16.] நிச[ர]ரஞ்செய்யும் மாணிகள் பெ[முகெ]ல்லுங்காசும் உடையார் ஸ்ரீர[ர]ராஜராஜீ-
வரர் உடையர் உ[ள்ளூர்]ப்பண்டாரத்தெ பெறவும்

[17.] [ப]ண்ட[ர]ரிகளுங்காணத்[த]ர்களும் [உ]டையார் ஸ்ரீராஜராஜீவரர் உ[ட]யார்
காட்டுப்பண்டாரத்தெ பெறவும் ஆக இப்படி நிவ[ர்]தமாக

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[1] See my *Annual Report* for 1891–92, p. 5.

[2] Vol. I, p. 83, note 7, and *Ep. Ind.*, Vol. III, p. 119, note 4.

[3] Read பெரால்.

[4] Read அளக்கும்படி ?

[18.] உடையார் ஸ்ரீராஜராஜதெவர் திருவ[ர]ய் மொழிந்தருளினபடி கல்லி[ல்] வெட்டி-
யது ॥— [க*] அருமொழிதெவவளகாட்டு மங்கலகாட்டு ம[ங்]-

[19.] [கல]த்[து] ஸலெஹையார் இடக்கடவ [ஸ்ரீ]மணாரஞ்செய்யும் வராஹ[ண]ன் ஒருவன்
திருப்பரிசாரகஞ்செ[ய்யு]ம் மாண் ஒன்று [உ*] அரு-

[20.] மொழிதெவவளகாட்டு கென்மலிக[ர]ட்டு தெடுமணலாகிய மதனமஞ்சரிவு[க]ள்ளி-
ஶ்மஒத்த ஸலெஹையார் இடக்[க]டவ திருப்-

[21.] ப[ரி]சாரகஞ்செய்யும் மாண் இர[ண்]டு [ஈ*] இக்காட்டுக்குன்றிபூர் ஸலெஹையார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [ச*]

[22.] [இக்]காட்டுச்[சு]ர[ர்]ன்[குடி] ஸலெஹையார் இடக்கடவ தி[ரு]ப்ப[ரி]ச[ர]கஞ்[செய்-
யு]ம் ம[ர]ண் [ஒன்]று [டு*] இக்காட்டு [ஆரா]ற்றூர் ஸலெஹையார் இ-

[23.] டக்கடவ• திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று — [சு*] அருெ[ம]ழிதெவ-
னகாட்டுப்புறங்கரம்-

[24.] ை[ப]நாட்டுப்பல்லவன்ஶமாதெவிவ்ஜ[ன]வெ்ஶி8ம்மஒத்த ஸலெஹையார் இடக்கட[வ] திரு-
ப்பரிசாரக-

[25.] ஞ்செய்யும் மாண் ஒன்று [எ*] இக்காட்டுச்செம்பியன்ஶமாதெவிவ்ஜ[ன]வெ்ஶி8ம்மஒ-
த்த ஸ-

[26.] லெஹையார் இடக்கடவ திருப்பரி[ச]ாரகஞ்செய்[யு]ம் மாண் இரண்டு [அ*] இக்கா-
ட்டுப்பெரும்பல-

[27.] மருதூர் ஸலெஹையார் இட்[க்]க[ட]வ திருப்பரிசாரகஞ்செய்யும் மா[ண்] ஒன்[று]
[கூ*] இக்காட்டுக்களப்-

[28.] பாழ் ஸலெஹையார் இடக்கடவ திருப்பரிசாரகஞ்செ[ய்யு]ம் மாண் ஒன்று [ஐ*]
இக்காட்டு[ச்]சிங்-

Second section.

[1.] [கன]ரக்தகஜ[ன]வெ்ஶி8ம்மஒத்த ஸலெஹையார் இடக்கடவ திருப்பரிசாரகஞ்செய்[யு]ம்
மாண் ஒன்று [ஒக*] இக்காட்டு[ச்சங்க] . . . [ராஜிய அருமொழி]தெவஜ-
[ன]வெ்ஶி8[ம்மஒத்த]ன ஸலெஹைய[ார் இடக்கடவ] திருப்பரிசாரக-

[2.] ஞ்[செய்]யும் மாண் இரண்டு [ஒஉ*] இக்காட்டுக்கெழுவத்தூர் ஸலெஹையார் இட-
க்க[ட]வ திருப்பரிசா[ர]கஞ்[செய்]யும் மாண் [ஒ]ன்[று] [ஒங*] . . . . .
. . . . . [ஜ]ன[வெ்ஶி8]ம்[மஒத்த]ன ஸலெ[ஹை]யார் இ]-

[3.] டக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று] [ஒச*] இக்காட்டுக்கெ[ராயிலார்-
புறை]க்[குடி]யா[ஈ]ய [ெ]காகணூரா[8]ஜ[ன]வெ்ஶி[8]ம்[மஒத்த]ன ஸலெஹை]யார்] இ-
[டக்கடவ திரு]ப்ப[ரிசா]ரக[ஞ்]செ[ய்யும் ம]ாண் ஒன்று [ஐடு*]

[4.] இக்கரட்[டு] வ[ங்க]க[கர்] ஸலெஹை[ய]ார் இடக்[க]டவ திருப்பரிசாரகஞ்செ[ய்யு]ம்
ம[ாண்] ஒன்று [ஐசு*] இக்காட்டு [வன்]கொற்ற[ங்]குடி வ[ெஹைய] . . . .
. . . . . [ஐன*] . . . . . .

[5.] . [அ வ]ெெ[ஹையார் இடக்க]ட[வ திரு]ப்பரிசாரகஞ்செய்யும் மாண் [ஒன்று]
[ஐஅ*] [இக்கோ]ட்டுப்ப[ரீ]ஷூர் ஸலெஹையார் [இ]ட[க்க]ட[வ திருப்]
. . . . . [ஐகூ*] . . . . . .

[6.] [ட]வ திருப்[பரி]சா[ரக]ஞ்செய்[யு]ம் மாண் ஒன்று [ஐஏ*] அருமொழிதெவ[வன-
நாட்டு] . ண்டாள[முவெ]ஞர்[க்]கூற்ற[த்தக்]கு[று]ம்[ப] . . . . . .
. . [உக*] . . . . . .

[7.] ட்டுக்கூழூர் [ஸலெஹையார் இ]டக்கடவ திரு[ப்]பரிசாரகஞ்செய்யும் மா[ண் ஒ]ன்-
[று] [உஉ*] இக்காட்டு[க்]கொண்ணூர் [ஸ]ெெ[ஹ]ய[ார் இடக்க] . . . . .
. . . . . [உகூ*] . . . . . .

[8.] ஆர்வலக்கூற்ற[த்து ஆ]ர்வல[த்]து ஸலெெ[ஹைய]ர் இடக்கடவ திரு[ப்பரிசாரக]ஞ்செ-
ய்[யு]ம் மா[ண் இரண்டு] [உச*] [அ]ருெ[மாழிதெவ] . . . . . .

[9.] டவ திருப்[பரிச]ாரகஞ்செ[ய்]யும் மாண் ஒன்று [உடு*] இக்காட்டு வலி[வ]லத்து [ஸஹெ]ஹ[ய]ர் இடக்கடவ தி[ரு]ப்[பரிச]ர[ரக]ஞ்செய் . . . . . [உசு*] . . . . . .

[10.] [ரிச]ாரக[ஞ்செ]ய்யும் ம[ாண்] ஒன்று [உள*] இக்காட்டு மாலி[நூ]ர் ஸஹெஹ-யர் இடக்கடவ தி[ருப்]பரி[ச]ர[கஞ்]செ[ய்]யும் ம[ாண் ஒன்று] [உஅ*] . . . . . .

[11.] . . . . . [ஸஹெயார் இ]டக்கட[வ] திரு[ப்பரிச]ாரகஞ்செய்யும் மாண் ஒன்-[று] [உசு*] இக்[ர]ட்டு [அ]மிஞ்சி[கைலுகஂவெ-ஃதிஃஂமஒகூஂ] . . . . . [கஐ*] . . . . . .

[12.] . . . . . [செ]ய்யும் மாண் ஒன்று [கக*] அருமொழிதெவ-வளகாட்டுப்பு[தியூ]ர்[க]ர[ட்டு] . . . . . [கஉ*] . . . . . .

[13.] . . . . . [திரு]ப்[ப]ரிசாரகஞ்செய்யும் மாண் ஒன்று [கக*] அருமொழிதெவவ[ளக]ாட்டு . . . . . [கச*] . . . . . .

[14.] . . . . . [ட]க்கடவ திருப்பரிசாரகஞ்செய்யும் மா[ண்] இர[ண்]டு [கடு*] இக்[ராட்டு இரஞ்] . . . . . [கசு*] . . . . . .

[15.] . . . . . [தி]ய வாஇவாஃஂமஒகூஂ [ஸஹெ]யார் இடக்கடவ தி[ரு]ப்பரி[சாரக]ஞ்செ . . . . . [கள*] . . . . . .

[16.] . . . . . [ஃஂ]மஒகூஂ ஸஹெயா[ர் இடக்கடவ திருப்பரிசாரக-ஞ்செய்]யும் மாண் இரண்டு [கஅ*] இக்காட்டுச்செ . . . . . [கக*] . . . . . .

[17.] . . . . . [கஇகீயசமி]வாஇணிவளகாட்டு[க்] . . . . . ஸஹெயார் இடக்கடவ திருப்பரி[சா] . . . . . [சஐ*] . . . . . .

[18.] . . . . . இடக்கடவ தி[ரு]ப் . . . . . [சக*] கஇகீயசமிவாமணிவனகாட்டுச்செற்[றூ][1] . . . . . [சஉ*] . . . . . .

[19.] . . . . . [குட]வாயில் ஸஹெ[ஹயார் இடக்கடவ திருப்பரிசார-கஞ்செய்யு]ம் மாண் ஒன்று [சகூ*] இக்காட்டு காதூர் . . . . . [சச*] . . . . . .

[20.] [ல்] ஸஹெயார் இட[க்க]டவ [திருப்பரிசாரகஞ்செய்யும்] மாண் ஒன்று [சடு*] கஇகீர[யசமி]வாஇ[ணி]வளகாட்டுத்தெ[லூர்காட்டு] . . . . . [இ-டக்]க[டவ திருப்பரிச]ர[ரகஞ்செய்யும் மாண்] . . . [சகூ*] . . . . . .

[21.] . . . . . [சாரக]ஞ்செய்[யும் மாண்] ஒ[ன்று] [சள*] [இக்-காட்டு] . . . . . [ப்பரிச]ாரகஞ்[செய்யும் மாண்] . . . [சஅ*] . . . . . .

[22.] . . . . . [ட்டுக்கள்ளுராயிய] சன்னஃஂ[மஒ]கூஂ [ஸஹெ]ஹயார் இடக்கடவ திருப்பரிசாரகஞ்செ[ய்யும் மாண்] ஒ[ன்]று [சகூ*] . . . . . .

[23.] . . . . . [ட்]டு ம[ரு]கல் ஸஹெயார் இடக்கடவ திருப்பரி-சாரகஞ்செய்யு[ம் மாண் ஒ]ன்று [கஐ*] கஇகீயசமி[வா]-

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[1] Read செற்றூர்க்கூற்றத்து, as in No. 70, paragraph 19.

[24.] இ[ணி]வளகாட்டு வெளா[க]ர . . . . . வலெலையார் இ[ட]க்கட வ திருப்பரிசார[கஞ்செ]ய்யும் மாண் ஒன்று [இக*] சூ[கிரயமிவரிணிவளகாட்டு . . . . . [ட்]டு . . . [ஞா]சிய தானதொம்கவுக[வ]லெஃகி-ஃம[ம].

[25.] ஒத்த வலெலையார் இடக்கடவ [திருப்பரிசார]கஞ்செ[ய்யும் மாண்] இரண்டு [இஉ*] சூகிரயமிவரிணிவளகாட்டு முனை[முயூ]ர்காட்டு[க்]கு[ள்]தவைவுக[வெலெஃகி-ம[ஒத்த] வ[லெலெ]யர் [இடக்கடவ திரு]ப்[பரிசார]கஞ்செ[ய்]யும் மாண் ஒன்று [இகூ*] உய்யக்கொண்டான்வ[ள]காட்டு.

[26.] த்திருநறையூர்காட்டுத்தண்ட[த்]தொ[தாட்]டமா[ன] மும்மடிசொழவுக[வெலெஃகி[ஃ]ம்மஒத்த வலெலையார் இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று கணக்கெழு[துவ்]-கர[ணத்தான்] ஒருவன் [இவன்] இடக்கடவ கி[ழ்]க்காணத்தார்க[ள்] இருவர் [இச*] உய்யக்கொண்.

[27.] டான்வளகாட்டு[ப்]பாம்[பு]ரகாட்டு திருக்[கு]ட[மூக்கில்] வலெலையார் இடக்[க]டவ தி[ரு]ப்பரிசாரகஞ்செய்யும் மா[ண் இரண்டு] [இஙூ*] [உ]ய்ய[க்]கொ[கண்]டான்-வளகா[ட்]டு அம்[ப]ர்காட்டு அம்பபுறத்தார் வலெலையார் இடக்கடவ திருப்பரி-சாரகஞ்-

Third section.

[1.] செய்[யு]ம் மா[ண்] . . . [இசு*] [இக்]காட்டு அவ்வைகல்லூர் வலெலையாரும் [பிதி]ராட்டைகுடி வலெலையா[ரும் இடக்க]டவ [திரு]ப்[ப]ரி[ச]ர[காஞ்செய்]யும் [ம]ர[ண்] ஒன்று [இஎ*] உய்யக்கொண்டான்வளகாட்டு வெண்ணூட்டத்திரும-[முலை வ]லெலெ[ய]ர்கள் இ[டங்]கடவ திருப்பரி[ச]ரகஞ்செய்யும் மா[ண்] இர-ண்டு [இஅ*] இக்காட்டுக்கொ[ன]ர்தகவுக[வெலெஃகி[ஃ]ம்மஒத்த வலெலையார் இடக்-கடவ திரு[ப்]ரிசாரகஞ்செய்யும் மா[ண்] இரண்டு கணக்கெழு[துவ்]கரணத்தான் ஒருவ[ன்] இ[வன்] இடக்கடவ [கி]ழ்க்காணத்தார்கள் இருவர் [இசு*] இக்கா-ட்டு வ[வ]ய்வகவா[கிய வானவ]ன்மாதெவிவுக[வெலெ]ர்[கி]ஃம்மஒத்த வலெலையார் இட[க்கடவ திரு]ப்[பரி]ச[ரக]-

[2.] கஞ்செய்[யும் மாண] ஒன்[று] [சுஎ*] உ[ய்]யக்[கொண்டான்]வளகாட்டுத்[தி]ல[ர]-மூர்க[ட்டு [ச] . . . . . [வலெலையா]ர் [இடக்க[டவ திரு]ப்பரி[சாரக]ஞ்-செ[ய்யு]ம [மா]ண் [ஒ]ன்று [சுக*] உய்[யக்கொ]ண்[ட]ர்[ன்]வ[ள]காட்டு தி[ரு-வழுக்தூர்காட்டு] . . . . . வ[லெலையார் இடக்கடவ திரு]ப்பரிசா-ரகஞ்செய்யும் மாண் இரண்டு [சுஉ*] இக்[க]ாட்டு கல்லூர்பு[துவ்]க்குடி வலெலை-யார் இடக்[க]டவ திருப்ப[ரி]சாரகஞ்செய்யும் மாண் இ[ரண்]டு [சுகூ*] இக்-காட்டு வழு[கூ]ர் வலெலெய[ர்]ர் இடக்கட[வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [சுச*] இக்காட்டு அக்களூர் வலெ[லைய]ர் இ[டக்]கட[வ] திருப்-[பரி]சாரகஞ்செய்யும் மா[ண்] ஒன்[று] [சுஙி*] உ[ய்ய]க்கொ[ண்டான்வள க]ாட்டு வி[ளை]கா-

[3.] ட்டு [வி]ளைகெ[சாசிய ·தித்தவிளெ]தவுக[வெலெஃகி[ஃ]ம்மஒத்த வலெலையார் இட[க்]கடவ தி[ரு]ப்ப[ரிச]ரகஞ்செ[ய்]யும் மாண் ஒன்று [சுசு*] இக்காட்டு[ப்]பெருமு[ளை வ]லெலையார் இடக்கடவ திருப்[பரி]சாரகஞ்செ[ய்யு]ம் மாண் ஒன்[று] [சுள*] [இக்]காட்டு[ப்பதி]யனூர் வலெலையார் இடக்கடவ [தி]ருப்பரிசாரகஞ்செய்யும் மாண் ஒன்று [சுஅ*] உய்யக்கொண்டான்வ[ள]காட்டு [ஆ]க்கூர்காட்டு ஈசெஜ-ரு[வி]ஃவுக[வெலெஃகி[ஃ]ம்மஒத்த வலெலையார் [இடக்]க[டவ திருப்பரிசாரகஞ்செய்-யும் மாண் இரண்டு [சுசு*] இக்காட்டுத்[தி]ருக்கடலூர் வலெலையார் இ[டக்]-கட[வ தி]ரு[ப்]பரிசாரகஞ்செய்யும் மா[ண்] இர[ண்]டு [எல்*] இக்காட்டுத்-[தலை]ச்சங்காட்டு [வலெ]லை.

[4.] [யார் இ]ட[க்கட]வ திருப்பரிசாரகஞ்செய்[யு]ம் மாண் [இ]ரண்டு [எக*] உய்யக்-கொண்டான்வ[ளநாட்]டுக்குறும்பூர்நா[ட்]டுக்கர[யா]க்குடி ஸ்வஹையர் இடக்கட[வ] தி[ருப்பரி]சாரகஞ்செய்யு[ம்] மாண் [இ]ரண்டு [எஉ*] இ[க்காட்டுத்தளிச்செ]-நியா[ன வாசகூ]டு[சாழ[லுடைவெ]ஞ்சி[ல]ம[ஞ்ஞ] ஸ்[ஹை]யார் இடக்கடவ [தி]-ருப்பரிச[ா]சகஞ்செய்யும் மா[ண்] ஒன்று [எகூ*] இக்[க]ட்டு உலகு . . . . . [ஸ்ஹைய]ர் இடக்கடவ திருப்பரிசாரகஞ்செய்[யு]ம் மாண் ஒன்று [எச*] இக்காட்[டுக்குறு]ம்பபுறத்தார் ஸ்ஹை[யா]ர் இடக்[க]டவ [தி]ருப்[பரிசா]சகஞ்செ-[ய்யு]ம் [ம]ா[ண் இரண்டு [எஇ*] உய்யக்கொண்டான்வளநாட்டு . [ன்]மூ-பூர்காட்டு வொ[டை] . . . [வில்]லையூ-

[5.] கூ[வெலுடி][ம]ஞ்ஞ ஸ்ஹையர் இட[க்கட]வ திருப்[பரிச[ா]சகஞ்செ[ய்]யும் மா-[ண்] இ[ரண்டு] [எசு*] [உ]ய்[யக்]கொ[ண்டான்]வளநாட்டுக்கு[றும்]பூர்நாட்டு [தெ]வதா[ன]னம் திருவி[ரை]டக்க[ழி ஸ்ஹைய]ர் இட[க்க]ட[வ கணக்கெழுதும்-காணத்தான் ஒருவன் இவன் இடக்க]ட[வ மேற்கரணத்தார்கள் இ]ருவர் [எள*] ஈரஜெகூ-ஸ்ஹவ[ளநா]ட்டு[ப்]பொ[ய்]கைநாட்டு [மஜ்ஜ]ராதித்தனுக்[கூவெலுடி]தி[ம]-ஒ[ஞ்ஞ ஸ்ஹெ]ஹ[யா]ர் [இடுக்]கடவ திருப்பரிச[ா]சகஞ்செ[ய்]யும் மாண் இர-[ண்]டு [எஅ*] இக்[க]ாட்டுப்பெரும்[பு]வியூர் ஸ்ஹெ[ஹையா]ர் இட[க்கட]வ திருப்-பரிசாரகஞ்செய்யும் மா[ண்] . . . [எசு*] [ஈரா]ஜ[கூ]ஸ்ஹ[வளநாட்டு மிறை]க்கூற்ற[த்]துக்காம[ரவ]ல்லி ஸ்ஹெ[ஹையர் இ]ட[க்க]டவ [திருப்பரிசார-[கஞ்செ[ய்]யும் மா-

[6.] [ண் இ]ர[ண்டு [கணக்கெழுது]ம்[காணத்]தான் [ஒருவ]ன் [இவன்] இ[டக்]க-[டவ கி]ழக்கை[ணக்தார்கள்] இருவர் [அம்*] [ஈர]ஜ[கூ]ஸ்ஹ[வளநாட்டு அண்[டா]ட்டுக்கூற்றத்துத்[தெ]சூழ [ஸ்ஹெ]யார் இட[க்]கடவ [திருப்பரிசாரக-ஞ்செய்யும்] ம[ாண்] . . . [அக*] . . . . . ஸ்ரீபர[ா]க்[தகவுடவெலுடி-ஐம[ஞ்ஞ]ஒ[ஞ்ஞ ஸ்ஹெ[ஹ]யர்க் இடக்கடவ [தி]ருப்பரிசாரகஞ்செய்யும் மா[ண்] நாலு க[ணா]க்கெ[ழு]துங்[காணத்தான் ஒருவ]ன் இவன் இடக்கடவ [கி]ழக்[க]ணத்தார்-கள் இருவர் [அஉ*] ஈரஜெகூ-ஸ்ஹ[வளநாட்டு]ப் இக்கம்பர்ந[ட்]டு ஆதனூர் [ஸ்]ஹெஹையர் இடக்க[டவ திருப்பரிச]சாரகஞ்செய்யு[ம்] ம[ாண் ஒன்]று [அகூ*] இக்காட்டுப்பன[மு]யவானவ[ன்]ர்[ஹாதெ]விபுகூவெலுடிதி[ம]ஞ்ஞ ஸ்ஹெஹையர் இ-டக்கடவ

[7.] [திருப்ப]ரி[சாரகஞ்செய்யும் ம]ா[ண்] . . . [அச*] [இக்க[ாட்டு [அ]சுகூர் ஸ்ஹெஹையர் [இடக்க]ட[வ] தி[ரு]ப்பரிசாரகஞ்செ[ய்யும் ம]ாண் [ஒன்]று [அடு*] ஈரஜெ[கூ]ஸ்ஹ[வள[க]ாட்டு மி[மு]வே[க][1] . . . . . [ஸ்ஹெஹையர் இடக்க]டவ தி[ருப்ப]ரிச[ாரக]ஞ்செ[ய்யு]ம் மாண் ஒன்று [அகூ*] ஈ[ர]ஜெகூ-ஸ்ஹவள[நாட்டு] மண்[ணி]காட்டு [எ]மல்லூராசி[ய] [2]தெரொவ்வ[3]ஹாதெவிலுடாவெலுடிதி[ம]ஒ[ஞ்ஞ] ஸ்ஹெஹையர் இட[க்]கடவ திருப்[ப]ரி[ச[ா]சக-[ஞ்]செ[ய்யு]ம் மாண் இரண்டு [அள*] இக்காட்டு வெம்[ப]ற்றாரா[தி]ய [அ]-வனிகாராயணபுடாவெலுடிதி[ம]ஒ[ஞ்ஞ ஸ்ஹெஹையர் இ[ட]க்கடவ [தி]ருப்[ப]ரிசாரக-ஞ்செய்யும் மாண் இரண்டு [அஅ*] [இக்கா]ட்டு இடைபுயக்கல்].

[8.] [ஊர் ஸ்ஹெஹையர் இடக்கடவ திருப்பரிசாரகஞ்]செ[ய்யு]ம் மாண் ஒன்று [அகூ*] இக்க[ாட்டு இடவை] ஸ்ஹெஹையர் இடக்க[டவ தி]ருப்[பரி]சாரகஞ்செய்[யும் மாண்] ஒன்று [கூ*] ஈர[ஜ]ஜகூ-ஸ்[ஹ]வளநாட்டு . . . . . ஸ்ஹெஹ்யர் இ]ட[க்க]டவ திருப்[பரி]சாரக[ஞ்செய்யும் மாண்] ஒன்று [கூக*] [இக்காட்]டு [ஸ்ரீபர]ாக்த[கவுட]வெலுடிதி[ம]ஒ[ஞ்ஞ ஸ்ஹ[ஹெ]யர்க் இடக்கட[வ]

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[1] This break may have to be filled up by தாட்டெச்செய்கல்லூர்; see No. 70, paragraph 75.

[2] Read தெரொவ்வ.

திருப்பரிசாரகஞ்[செய்]யும் மாண் [ஒன்று] [கூஉ*] ஈர[ஜெந்ர]வீம்[ஹ]வ[ன]சுட்டு [ந்]ல்லாற்றூர்காட்டுக்கதவா[ய்]ம்மஹத்ஃ வலெயார் இ[டக்க]டவ] திருப்பரிசாரகஞ்செய்யு[ம்] ம[ர]ண் ஒன்று [கூக*] இக்காட்டு ஈஹெந்ரகொட்[டி]ர் வலெயார் இட[க்க]ட[வ] திருப்பரிசாரகஞ்செ[ய்]யு-

[9.] ம் மா[ண்] . . . [கூச*] [ஈரஜெந்ரவீம்]ஹ[வனகாட்டு] . . . . [லமா]ன புனியூர் வ்[லெயார் இடக்கட]வ திருப்பரிச[ாரகஞ்]செ[ய்யும் மாண்] ஒன்[று] [கூடு*] இக்காட்டு ஸ்ரீவீரகாள[ாயண]ஹ்ஃவெ[ஹ்ஃவீம்மஹத்ஃ வலெயார் இடக்கடவ ஸ்ரீ]மணாள[ஞ்செய்யு]ம் வ்ர[ஹ்ஃண]க் ஒருவன் திருப்பரிசாரகஞ்செ[ய்யு]ம் மாண் [ப]ன்னிரண்டு [கூசு*] ஈரஜெந்ரவீம்[ஹவனக]ாட்டுக்குறுக்கைகாட்டுக்குறுக்கை வலெயார் இடக்க[டவ தி]ருப்பரிச[ாரக]ஞ்செ[ய்]யு[ம் மாண்] ஒன்[று] [கூள*] [இ]ங்காட்டுக்காவிரீம்மஹத்ஃ வலெ[ய]ார் [இ]டக்கடவ திருப்ப[ரி]சா[ரகஞ்செ]ய்யும் ம[ர]ண் ஒன்று [கூஅ*] இங்காட்டுக்கட[ஞ்சு]டி வலெயார் [இடக்கடவ] தி[ருப்]ப[ரிசா]ர[க]ஞ்செ-

[10.] [ய்]யு[ம்] மாண் ஒ[ன்று] [கூக*] [ஈரஜெந்ரவீம்ஹவனகாட்டு]க்[திருவாலிகாட்டுக்கா . . . . . [வலெயார் இ]டக்[க]டவ தி[ரு]ப்பரிசாரகஞ்[செய்யும்] மாண் ஒன்[று] [ஈ*] ஈர[ஜெ]ந்ரவீம்[ஹ]வ[ன]க[ர]ட்டுத்[தி] . . . . . [க்]குடி [வலெயார் இடக்]கட[வ] தி[ருப்ப]ரிசாரக[ஞ்]செய்யும் [ம]ர[ண்] ஒன்று [ரக*] இக்காட்டுத்திருவன்றியூர் வ[லெ]யார் இடக்கட[வ] தி[ரு]ப்பரிசார[கஞ்செ]ய்[யு]ம் ம[ர]ண் ஒன்று [ஈஉ*] [இ]ங்காட்டு மாதபிடுருவெவிஜ்ஜயவ்ஹீம்ம[ஹ்ஃ]ஹ[ஹ்ஃ] வலெஹெ[யார்] இட[க்கடவ திருப்ப]ரிசா[ர]கஞ்செ[ய்]யு[ம்] மாண் இர[ண்டு] [ஈக*] ஈரஜெந்ர[வீ]ஹவனகாட்டு வெண்[ணீயூ]ர்காட்டுப்[பெ]ருங்க[ண்]பூர் வலெயார் இடக்கடவ [தி]ருப்பரிச[ார]கஞ்செய்யும் மாண் [ஒன்]று [ரச*] இக்க[ர]ட்டுப்பாப்[ப]ர்குடி.

[11.] [வலெயார்] இடக்கடவ திரு[ப்ப]ரிசார[க]ஞ்செ . . . . . [ரடு*] . . . . . [இடக்கடவ திருப்]பரிசா[ரகஞ்]செ[ய்]யும் மாண் ஒன்று [ரசு*] ர[ஈரஜெந்ரவீம்ஹவனகாட்டு*] . . . . . [ஒ*]வ்ஜ்ஜ[ஹ்ஃ]ம்[ம]ஹத்ஃ வ[லெ]ஹையார் [இ]டக்கட[வ] திருப்பரிசாரக[ஞ்]செய்[யும் மாண் இ]ர[ண்]டு [ரள*] [இ]ங்காட்டுத்திருக்கழுமலத்து [வ]லெஹெ[ய]ர்ர் இ]டக்கடவ திருப்பரி[ச]ரகஞ்செ[ய்யும்] மாண் ஒன்று [ரஅ*] இக்காட்டுத்[தெ]ஹார் [வலெ]ஹ[ய]ர் இடக்கடவ [திருப்ப]ரிசார[க]ஞ்செய்யும் மாண் ஒன்று [ரசு*] ஈரஜெந்ர[வீம்]ஹவன[ர]ாட்டு [ர]ங்கூர்காட்டு கா[ங்கூர் வ]லெஹெ[ய]ர் [இடக்க]ட[வ திரு]ப்பரிசா[ரகஞ்செய்யும் மாண் இரண்டு [ரஅ*] இ[ங்]காட்டு[க்]ஞுன்றத்து வலெஹெய[ர்ர் இட]க்க[டவ திருப்]பரிசா-

[12.] [ரகஞ்செய்]யு[ம் மா]ண் ஒன்று [ரஅக*] இ[ங்][காட்டு*] . . . . . [மாண் ஒன்]று [ரஅஉ*] ஈரஜெந்ரவீம்ஹ[வ]னகாட்டு அதிகை[ம][1] . . . . . [வ] திருப்பரிசாரகஞ்செய்யும் மாண் இரண்டு [ரஅக*] ஈர[ஜெந்ரவீம்ஹவன]ர்கா[ட்டுக்கெ]கா[ண்]டகாட்டுப்பஞ்சவன்ஹஹா[ர]ஹவீஜ்ஜ-கவ்ஜ்ஜ்ஹீம்மஹத்ஃ [வலெ]ஹயார் இடக்[க]டவ திருப்பரிசாரகஞ்செ[ய்யும்] ம[ர]ண் இ]ரண்டு [ரஅச*] ஈரஜெந்ரவீம்ஹ[வன]காட்டு கெ[ஆலூர்ந[ர]ட்டுக்குமாஹி-[தீ]ஜ்ஜ்]கவ்ஜ்ஜ்ஹீம்மஹத்ஃ வலெஹெயார் இடக்]கடவ தி[ருப்பரிசாரக]ஞ்செய்[யும்] ம[ர]ண் ஒ[ன்]று [ரஅடு*] ஈர[ஜெந்ரவி]ஹவன[க]ாட்டுப்பிடாஜர்[கா]ட்டு க[ய]-திசீம்மஹத்ஃ வ[லெ]ஹையார் இடக்கடவ திருப்-

[13.] [பரிசா]ர[ஞ்செ]ய்யும் [ம]ர்ண் ஒ[ன்று] [ரஅசு*] . . . . . [வ்ஜ்ஜ்ஹீம்மஹ]த்ஃ [வ]லெஹெ[ர்ர்] [இட]க்க[ட]வ திரு[ப்ப]ரிசார[க] . . . .

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[1] Read அதிகைமங்கைகாட்டு, as in No. 70, paragraph 105.

. . . . . [எல்ல*] . . . . . [நி]லைநூறும்ப[ல]தூ
வலெயா[ச் இடக்க]டவ [திருப்பரிசாரக]ஞ்செய்யும் மா[ண்] ஒ[ன்]று [எல்ல*]
இக்காட்டு கூகிர்[ய]விம்மைலகூவெல்லிதிம்மதூ வலெயார் இடக்கடவ திருப்பரி-
[ச]ாரகஞ்செய்யும் ம[ாண் [ஒன்று] [எல்க*] ஸ்ரீராஜராஜவளநாட்டு வட[வழி]-
நாட்டுத்திருவெள்ளறை வலெஹெ[ய]ர் இடக்க[ட]வ தி[ரு]ப்பரிச[ாரகஞ்]செய்யும்
மாண் இரண்[டு] [எஉல்*] ஸ்ரீராஜ[ராஜ]வளநா[ட்டு]க்க[லாசக்கூற்]றத்துப்பரர்-
சூரிச்[ச]ர[முலுக்கெ]லுவிதிம்மதூ

[14.] [தூ வலெயார் இடக்கட[வ] . . . . . [எஉக*] . . . .
. . . . . [வ]லெ[யார் இட]க்கடவ [தி]ருப்பரி[சாரகஞ்செ]ய்யும் . .
. . . [எஉஉ*] . . . . . க்கண்டத்துச்சங்கத்திலுக[லெல்லி]-
திம்மதூ [வ]லெஹெ[யா]ர் இடக்கட[வ] தி[ரு]ப்பரிசா[ரக]ஞ்செய்யும் மாண்
[ஒ]ன்று [எஉங*] கொளாந்தகவளநாட்டு உறையூர்க்[கூ]ற்றத்து ஸ்ரீராஜராஜவள-
லெல்லிதிம்மதூ வலெஹெ[யர்] இடக்கடவ ஸ்ரீவஞ்சர்ஞ்செய்யும் வராஹலாஞ்
ஒருவ[ன்] திருப்பரிசார[கஞ்செய்]யும் ம[ாண் இ[ரண்]டு [எஉச*] இக்காட்டு
அ[திஞ்சை]கலுகலெல்லிதிம்ம[தூ வலெ]ஹெ[யா]ர் இடக்-

[15.] கட[வ] திருப்[பரிசா]ரகஞ்[செய்யும்] . . . . . [எஉஞ*] [கொ]ளாந்தக[வள-
நாட்டு] . . . . . [தண்]டலை [வலெ]ஹெ[ய]ர் [இ]டக்க[டவ
திருப்பரிசாரகஞ்]செய்யும் மாண் ஒ[ன்று] [எஉசு*] . . . . . .
திருப்பரிசாரகஞ்செய்[யும்] மாண் ஒன்று [எஉள*] கொளாந்தகவ[ள]நாட்டுத்-
தட்டைக[ள]நா[ட்]டுக்கற்றளியிலுகலெல்லிதிம்மதூ வலெயார் இடக்கடவ திரு-
[ப்]பரிச[ா]ரகஞ்செய்யும் மாண் ஒன்று [எஉஎ*] கொ[ள]ளாந்தகவ[ள]நாட்டுச்-
சூரமூர்க்கூ[ற்]றத்துச்சொழஉத்தூரிலுகலெல்லி[தி]ம்மதூ வலெயார் இடக்கடவ
திருப்பரிசாரகஞ்செய்[யு]ம் மாண் ஒன்று [எஉகூ*] வாணுகூஞாற[தி].

[16.] வளநாட்டு [வி]ளாக[ட்]டு . . . . . திதிம்[மதூ]ல வலெ[ய-
யார் இடக்கடவ திருப்பரிசாரக]ஞ்செய்யும் ம[ாண்] இ[ரண்டு] [எகூ*] இ[க்]
. . . . . [1][தாதெவிலுகலெலுல்லிதி[ம்]மதூல வலெயார்
இடக்கடவ திருப்பரிசாரகஞ்செய்யும் மா*][ண் ஒன்]று [எகூ*] [இ]க்காட்டு
ம[லரியாயெ ஸ்ரீகணபதிகலெல்லிதிம்ம[தூ] வலெஹெ[யார்] இடக்கட[வ] திருப்பரி-
சா[ர]கஞ்செய்யும் மா[ண்] ஒன்[று] [எகூஉ*] வாணுகூஞ[ா]ஸஙிவளநாட்டு
இடை[ய]ற்றுநாட்டு [இ]ல[ட]யா[ற்]றுதி[ம்மதூ]ல வலெயார் இடக்கடவ தி[ரு-
ப்]பரிசாரகஞ்செய்யும் மாண் இரண்டு [எகூங*] இக்காட்டுத்தொண்டல[வ]நாதூ-
லெல்லிதிம்மதூல வலெயார் இட-

[17.] க்கட[வ] திரு[ப்]ப[ரிச]ாரகஞ்செய்யும் மாண் ஒ[ன்று] [எகூச*] இ[க்]நாட்டு . . .
. . . . . [ர் இடக்]க[ட]வ [திருப்]ப[ரிச]ாரக[ஞ்செய்யும் மாண்
ஒ]ன்[று] [எகூடு*] வா[ணு]கூ[ஞ]ர[ஸஙிவளநாட்டு*] . . . . . .
[நாகலெல்]லிதிம்[மதூ]ல வலெஹெய[ர்] இ[டக்]கடவ [தி]ருப்ப[ரிசாரகஞ்]செ[ய்-
யும் ம]ாண் ஒ[ன்]று [எகூகூ*] [வ]ாணுகூஞாஸஙிவளநாட்டு எயிகாட்டுத்-
திரு[ப்]பெர் [வ]லெஹெ[ய]ர் இடக்கட[வ] திருப்[ப]ரிசாரகஞ்[செ]ய்யும் [மாண்]
ஒன்[று] [எகூள*] கீதூவிஞைதவளநாட்டு கல்லூர்காட்டு ஸ்ரீராஜகெஸரிபுகலெல்லி-
திம்மதூல வலெயார் இடக்கடவ ஸ்ரீவஞ்சர்ஞ்செய்யும்

[18.] வூகலூ[ணர்] ஒருவன் திருப்பரிசாரகஞ்செய்[யு]ம் ம[ாண் மூ]ன்று [எகூஅ*]
கீ[தூ][விஞைதவளநாட்டு*] . . . . க்த[ர]காட்டு வி[சை]பா[ஒ]ய[பு]கலெல்லி-
திம்மதூல வ[லெ]ஹெ[ய]ர் இ[ட]க்கட[வ] . . . . . [எகூக*]
[கீதூவி]ஞைத[வள]நாட்டு ஆ[லூர்க்]கூற்றத்து இ[ரு]ம்[புத]லாகிய மலுரு[லகுளா]-

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[1] This break has probably to be filled up by நாட்டுச்சொழ; see No. 57, paragraph 8.

தி[ணியூகவெலூ]ஞிற்மஅத்ன வஎெ[ல]யார் இடக்கட ஸ்ரிருப்பரிச[ர]சகஞ்செ[ய்]யும் மா[ண்] இரண்டு [ாசகு*] [இ]க்காட்டு [ஆழ]த்தி[ர]வல்லி [வ]ஒெ[ய]சர் இடக்கட ஸ்ரிருப்பரிச[ர]கஞ்[செ]ய்யும் மாண் இரண்டு [ாசக*] தி[க்]கவி-ஞெதவளாக[ட்]டு முடிச்[செ]ணைட்டு ஜகநயூகவெ[தி]ற்மஅத்ன வஎெய-[ய]ர் இட-

[19.] [க்கட ஸ்ரிருப்பரிச]சகஞ்செ[ய்யும் மாண் இ]ரண்டு [கண]க்[கெழுதுங்கரணத்தான் ஒருவன் இவன் இடக்க]ட [ஸ்ரிம்]க்கர[ணத்] . . . . . [ாசகு*] . . . . . [ப]ரிசாசகஞ்செய்யும் மாண் ஒன்று [ாசக*] [தி]க்கவிஞெதவ[ளாக]ட்டு ெ[வ]ண்ணிக்[கூ]ற்ற[த்துக்கி]ழ்[ப்]பு[ண்டியாறி]ய[1] [ஒ]-ெ[ஒாக]ற்ஹ[ர]தெவிஜு[க]வெலூ]ஞிற்மஅத்ன வஎெஹயார் இட[க்க]ட[வ ஸ்ரிரு]ப்-[பரி]சாசகஞ்ெ[ச]ய்யும் மாண் இர[ண்]டு [ாசச*] [இ]க்காட்டு[ப்பு]வஞாசர-கிய அவ[னி]கெவரிஜுக]ெ[லூ]ஞிற்மஅத்ன வஎெஹயார் இடக்கட [ஸ்ரி]ருப்பரி-சார[க]ஞ்செ[ய்யு]ம் மா[ண் ஒ]ன்று ॥— [ாசரு*]

TRANSLATION.

1. Hail! Prosperity! Before the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,[2] — the lord Śrî-Râjarâjadêva was pleased to order that the inhabitants of the *brahmadêyas* in Sôṛa-maṇḍalam, in Pâṇḍi-nâḍu, *alias* Râjarâja-maṇḍalam,[3] and in Toṇḍai-nâḍu, *alias* Jayaṅkoṇḍa-Śôṛa-maṇḍalam, should supply, as long as the moon and the sun endure, to the lord of the Śrî-Râjarâjêśvara (*temple*): (1) as temple treasurers, such Brâhmaṇas in those respective *brahmadêyas* as are rich in land, connexions, or capital; (2) Brahmachârins (*mâṇi*) as temple servants; and (3) accountants for writing the accounts (*of the temple*). Among the persons who are supplied, to each treasurer should be measured . . . . . *kalam* of paddy per year; to each Brahmachârin who is a temple servant, (*one*) *padakku* of paddy per day and four *kâśu* per year; among these, to each of ten who had taken permanent vows (?), three *kuṟuṇi* of paddy per day and four *kâśu* per year; among the same, to each of twenty . . . . . , (*one*) *padakku* of paddy per day and five *kâśu* per year; to each person who writes the accounts, two hundred *kalam* of paddy per year; to each under-accountant whom the latter has to supply, seventy-five *kalam* of paddy per year, *i.e.*, one hundred and fifty *kalam* of paddy to two (*under-accountants*). Among these, the Brahmachârins who are temple servants, shall receive (*their*) allowance of paddy and *kâśu* at the city treasury of the lord of the Śrî-Râjarâjêśvara (*temple*); and the treasurers and accountants shall receive (*their allowances*) at the up-country treasuries of the lord of the Śrî-Râjarâjêśvara (*temple*). These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of Ma[ṅgal]am in Maṅgala-nâḍu, (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) one Brahmachârin as temple servant.

3. The members of the assembly of Neḍumaṇal, *alias* Madanamaṇjari-chaturvêdimaṅgalam, in Neṇmali-nâḍu, (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

4. The members of the assembly of Kuṇriyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

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[1] On page 228, text line 6, read likewise [க்கீழ்ப்பு]ண்டியாறிய.

[2] The historical part of this inscription is identical with that of No. 65.

[3] See page 149, note 7.

5. The members of the assembly of [Śu]r[â]n[kuḍi] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

6. The members of the assembly of [Ârâ]rrûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

7. The members of the assembly of Pallavaṉmahâdêvi-chaturvêdimaṅgalam in Puṟaṅgarambai-nâḍu, (*a subdivision*) of Arumoṟidêva-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

8. The members of the assembly of Śembiyaṉmahâdêvi-chaturvêdimaṅgalam in the same *nâḍu* have to supply two Brahmachârins as temple servants.

9. The members of the assembly of Perumbalamarudûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

10. The members of the assembly of Kaḷappâṟ in the same *nâḍu* have to supply one Brahmachârin as temple servant.

11. The members of the assembly of Śiṅ[gaḷ]ântaka-chaturvêdimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

12. The members of the assembly of [Śaṅga . . . . . , *alias* Arumoṟi]dêva-chaturvêdimaṅgalam, in the same *nâḍu* have to supply two Brahmachârins as temple servants.

13. The members of the assembly of Keṟuvattûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

14. The members of the assembly of . . . . . chaturvêdimaṅgalam . . . . . have to supply one Brahmachârin as temple servant.

15. The members of the assembly of K[ôyilârpudu]k[kuḍi], *alias* Kôdaṇḍarâma-chaturvêdimaṅgalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

16. The members of the assembly of Va[ṅga]na[gar] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

17. The members of the assembly of [Vaṉ]korra[ṅ]guḍi in the same *nâḍu* . . . . . .

18. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.

19. The members of the assembly of Pa[ṉai]yûr in the same *nâḍu* have to supply . . . . . .

20. . . . . one Brahmachârin as temple servant.

21. . . . . Ku[ṟu]m[ba] . . . . . in . . ṇḍâ[ṟ]ai-[vê]l̤ûr-kûrram, (*a subdivision*) of Arumoṟidêva-vaḷanâḍu, ...

22. The members of the assembly of Kûṟûr . . . . . have to supply one Brahmachârin as temple servant.

23. The members of the assembly of Koṇṇûr in the same *nâḍu* . . . . . .

24. The members of the assembly of Ârvalam in Ârvala-kûrram . . . . . have to supply two Brahmachârins as temple servants.

25. . . . . [A]ru[moṟidêva] . . . . . one Brahmachârin as temple servant.

26. The members of the assembly of Vali[va]lam in the same *nâḍu* have to supply . . . . . as temple servant.

27. . . . . one Brahmachârin as temple servant.

28. The members of the assembly of Mâli[nû]r in the same *nâḍu* have to supply one Brahmachârin as temple servant.

29. The members of the assembly . . . . . have to supply one Brahmachârin as temple servant.

30. . . . . of [A]riñji[gai-chaturvêdimaṅgalam] in the same *nâḍu* . . . . . .

31. . . . . one Brahmachârin as [temple servant].

32. . . . . in Pu[liyû]r-nâḍu, (*a subdivision*) of Arumoṛi-dêva-vaḷanâḍu, ...

33. . . . . one Brahmachârin as temple servant.

34. . . . . (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, ...

35. . . . . have to supply two Brahmachârins as temple servants.

36. . . . . [Iraṅ] . . . . . in the same *nâḍu* . . . . . .

37. The members of the assembly of . . . . . *alias* Paramêśvaramaṅgalam, ... have to supply . . . . . as temple servant.

38. The members of the assembly of . . . . . maṅgalam . . . . . have to supply two Brahmachârins as temple servants.

39. . . . . in the same *nâḍu* . . . . . .

40. The members of the assembly . . . . . (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply . . . . . .

41. . . . . have to supply . . . . . .

42. . . . . in Śer[rûr-kûṟṟam], (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, ...

43. The members of the assembly of [Kuḍa]vâyil . . . . . have to supply one Brahmachârin as temple servant.

44. . . . . Nâlûr in the same *nâḍu* . . . . . .

45. The members of the assembly of . . . . . have to supply one Brahmachârin as temple servant.

46. . . . . in Tê[vûr-nâḍu], (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.

47. . . . . one Brahmachârin as temple servant.

48. . . . . [in the same *nâḍu*] . . . . . Brahmachârin as temple servant.

49. The members of the assembly of [Kaḷûr, *alias*] Śaṇṇamaṅgalam, ... have to supply one Brahmachârin as temple servant.

50. The members of the assembly of Ma[ru]gal . . . . . have to supply one Brahmachârin as temple servant.

51. The members of the assembly . . . . . in Vêḷâ-[nâḍu], (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

52. The members of the assembly of . . . . . [ṇû]r, *alias* Dâṇatoṅga-chaturvêdimaṅgalam, in . . . . . , (*a subdivision*) of Kshatriya-śikhâmaṇi-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

53. The members of the assembly of Ku[n]davai-chaturvêdimaṅgalam in Mu-[r]ai[yû]r-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

54. The members of the assembly of Taṇḍa[ttôṭṭ]am, *alias* Mummaḍi-Śôṛa-chaturvêdimaṅgalam, in Tirunaṛaiyûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one Brahmachârin as temple servant (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

55. The members of the assembly of Tiruk[ku]ḍa[mû]kki[l] in Pâm[bu]ra-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

56. The members of the assembly of Ambapuṛattûr in Am[ba]r-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.

57. The members of the assembly of Avvainallûr and the members of the assembly of [Pi]r[e]ṭṭaikuḍi in the same *nâḍu* have to supply one Brahmachârin as temple servant.

58. The members of the assembly of Tiruma[ṛalai] in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

59. The members of the assembly of Kêra[ḷ]ântaka-chaturvêdimaṅgalam in the same *nâḍu* have to supply two Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

60. The members of the assembly of Vaigal, *alias* Vâṉavaṉmahâdêvi-chaturvêdi-maṅgalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

61. The members of the assembly . . . . . in [Tir]ai[mûr-n]âḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

62. The members of the assembly . . . . . in Ti[ruvaṛuṇḍûr-nâḍu], (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

63. The members of the assembly of Naḷḷûrpu[du]kkuḍi in the same *nâḍu* have to supply two Brahmachârins as temple servants.

64. The members of the assembly of Vaṛa[gû]r in the same *nâḍu* have to supply two Brahmachârins as temple servants.

65. The members of the assembly of Akkaḷûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

66. The members of the assembly of [Vi]ḷainagar, *alias* Nittaviṉôda-chaturvêdimaṅgalam, in Viḷai-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

67. The members of the assembly of Perumuḷai in the same *nâḍu* have to supply one Brahmachârin as temple servant.

68. The members of the assembly of [Paṛi]yalûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

69. The members of the assembly of Râjêndrasiṁha-chaturvêdimaṅgalam in [Â]kkûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

70. The members of the assembly of Tirukkaḍavûr in the same *nâḍu* have to supply two Brahmachârins as temple servants.

71. The members of the assembly of [Talai]chchaṅgâḍu in the same *nâḍu* have to supply two Brahmachârins as temple servants.

72. The members of the assembly of Kâ[yâ]kkuḍi in Kuṟumbûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

73. The members of the assembly of [Taḷichchê]ri, *alias* [Parâkrama]-Śôṟa-chaturvêdimaṅgalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

74. The members of the assembly of Ulagu . . . . . in the same *nâḍu* have to supply one Brahmachârin as temple servant.

75. The members of the assembly of [Kuṟu]mbapuṟattûr in the same *nâḍu* have to supply two Brahmachârins as temple servants.

76. The members of the assembly of Chô[ḷa] . . . . . [siṁ]ha-chaturvêdimaṅgalam in . .ṟ[ai]yûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

77. The members of the assembly of Tiruviḍaikkaṟi, a *dêvadâna* in Kuṟumbûr-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one accountant who shall write the accounts; the latter has to supply two under-accountants.

78. The members of the assembly of [Gaṇḍa]râditya-chaturvêdimaṅgalam in Poygai-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

79. The members of the assembly of Perum[bu]liyûr in the same *nâḍu* have to supply . . . Brahmachârin as temple servant.

80. The members of the assembly of Kâma[rava]lli in [Miṟai]-kûṟṟam, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

81. The members of the assembly of Toṟûr in Aṉ[ḍâ]ṭṭu-kûṟṟam, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply . . . Brahmachârin as temple servant.

82. The members of the assembly of Śrî-Par[â]n[taka-chaturvêdimaṅga]lam . . . . . have to supply four Brahmachârins as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply two under-accountants.

83. The members of the assembly of Âḍaṉûr in Innambar-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

84. The members of the assembly of Paṟaiya-Vâṉavaṉmahâdêvi-chaturvêdimaṅgalam in the same *nâḍu* have to supply . . . Brahmachârin as temple servant.

85. The members of the assembly of Aśugûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

86. The members of the assembly of [Śêynallûr][1] in Mi[ṟa]lai-[nâḍu], (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

87. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimaṅgalam, in Maṇṇi-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

[1] Śêynallûr is perhaps identical with Śêyñalûr, the birth-place of the Śaiva saint Chaṇḍêśvara; see the *Periyapurâṇam*, Madras edition of 1888, p. 79.

88. The members of the assembly of Vem[ba]rrûr, *alias* [A]vaṇinârâyaṇa-chaturvêdimaṅgalam, in the same *nâḍu* have to supply two Brahmachârins as temple servants.

89. The members of the assembly of Iḍai[yarnal]lû[r] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

90. The members of the assembly of [Iḍavai] in the same *nâḍu* have to supply one Brahmachârin as temple servant.

91. The members of the assembly . . . . . (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

92. The members of the assembly of [Śrî-Par]ânta[ka-chatu]rvêdimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

93. The members of the assembly of Kadavâ[y]maṅgalam in [Na]llârrûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

94. The members of the assembly of Maḥêndrakôṭṭûr in the same *nâḍu* have to supply . . . Brahmachârin as temple servant.

95. The members of the assembly of . . . . . [lam], *alias* Puliyûr, in . . . . . ., (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

96. The members of the assembly of Śrî-Vîranâr[âyaṇa]-chaturvêdimaṅgalam in the same *nâḍu* have to supply one Brâhmaṇa as temple treasurer (*and*) twelve Brahmachârins as temple servants.

97. The members of the assembly of Kuṟukkai in Kuṟukkai-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

98. The members of the assembly of Kâvirimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

99. The members of the assembly of Kaḍa[laṅgu]ḍi in the same *nâḍu* have to supply one Brahmachârin as temple servant.

100. The members of the assembly of Kâ . . . . . [in Tiruvâli-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu], have to supply one Brahmachârin as temple servant.

101. The members of the assembly of . . . . . [k]kuḍi in [Ti] . . . . ,[1] (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

102. The members of the assembly of Tirunaṟṟiyûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

103. The members of the assembly of Mâṟapiḍugudêvi-chaturvêdimaṅgalam in the same *nâḍu* have to supply two Brahmachârins as temple servants.

104. The members of the assembly of [Pe]ru[ṅga]ṉbûr in Veṇ[ṇaiyû]r-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

105. The members of the assembly of Pâp[pa]rkuḍi in the same *nâḍu* have to supply . . . . . as temple servant.

106. . . . . have to supply one Brahmachârin as temple servant.

[1] Paragraphs 90 and 91 of No. 70 show that the missing name of the district was Tiru[vin]ḍaḷûr-nâḍu.

107. The members of the assembly of . . . . . [chatu]rvêdimaṅgalam in . . . . . .,[1] (*a subdivision*) of R[âjêndrasiṁha-vaḷanâḍu], have to supply two Brahmachârins as temple servants.

108. The members of the assembly of Tirukkaṟumalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

109. The members of the assembly of Têṉûr in the same *nâḍu* have to supply one Brahmachârin as temple servant.

110. The members of the assembly of Nâ[ṅgûr] in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

111. The members of the assembly of Kuṉṟam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

112. . . . . in the same *nâḍu* . . . . . one Brahmachârin . . . . . .

113. . . . . in Adigai[maṅgai-nâḍu], (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

114. The members of the assembly of Pañchavaṉmahâdêvi-chaturvêdimaṅgalam in Koṇda-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

115. The members of the assembly of Kumarâditya-chaturvêdimaṅgalam in Ne[luvûr]-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

116. The members of the assembly of Nayadîramaṅgalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

117. The members of the assembly of . . . . . [chaturvêdimaṅgalam] . . . . . have to supply . . . . . as temple servant.

118. The members of the assembly of [Ma]hêndramaṅgalam . . . . . have to supply one Brahmachârin as temple servant.

119. The members of the assembly of Kshatri[ya]siṁha-chaturvêdimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

120. The members of the assembly of Tiruveḷḷaṟai in [Vaḍa]va[ṟi]-nâḍu, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

121. The members of the assembly of Parâkrama-[Ś]ô[ṟa-chatu]rvêdimaṅgalam in Ka[lâra-kûr]ram, (*a subdivision*) of Râjâśraya-vaḷanâḍu, have to supply . . . . . .

122. The members of the assembly . . . . . have to supply . . . . . as temple servant.

123. The members of the assembly of Śaṅgatti-chaturvêdimaṅgalam in . . . . kkaṇḍam . . . . . have to supply one Brahmachârin as temple servant.

124. The members of the assembly of Râjâśraya-chaturvêdimaṅgalam in Uṟaiyûr-kûṟṟam, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) two Brahmachârins as temple servants.

125. The members of the assembly of A[ṟiñji]g[ai]-chaturvêdimaṅgalam in the same *nâḍu* have to supply . . . . . as temple servant.

[1] Paragraphs 99 and 100 of No. 70 show that the missing name of the district was Tirukkaṟuma[la-nâḍu].

126. The members of the assembly of . . . . . [taṇ]ḍalai . . . . . (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

127. . . . . one Brahmachârin as temple servant.

128. The members of the assembly of Kaṟṟaḷi-chaturvêdimaṅgalam in Taṭṭaiga[ḷa]-nâḍu, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

129. The members of the assembly of Śôṛa-Uttama-chaturvêdimaṅgalam in Śûralûr-kûṟṟam, (*a subdivision*) of Kêraḷântaka-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

130. The members of the assembly of . . . . . dimaṅgalam in [Vi]ḷ[â-n]âḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

131. [The members of the assembly of Śôṛama]hâdêvi-chaturvêdima[ṅgalam] in the same [*nâḍu* have to supply] one [Brahmachârin as temple servant].

132. The members of the assembly of [Ma]lari, *alias* Śrîkaṇḍa-chaturvêdimaṅgalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

133. The members of the assembly of Iḍaiyâṟṟumaṅgalam in Iḍaiyâṟṟu-nâḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

134. The members of the assembly of Toṇḍa[v]ai-chaturvêdimaṅgalam in the same *nâḍu* have to supply one Brahmachârin as temple servant.

135. . . . . in the same *nâḍu* have to supply one Brahmachârin as temple servant.

136. The members of the assembly of . . . . . chaturvêdimaṅgalam . . . . . (*a subdivision*) of Pâṇḍyakulâ[śani-vaḷanâḍu], have to supply one Brahmachârin as temple servant.

137. The members of the assembly of Tiru[p]pêr in Eyi-nâḍu, (*a subdivision*) of Pâṇḍyakulâśani-vaḷanâḍu, have to supply one Brahmachârin as temple servant.

138. The members of the assembly of Râjakêsari-chaturvêdimaṅgalam in Nallûr-nâḍu, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, have to supply one Brâhmaṇa as temple treasurer (*and*) three Brahmachârins as temple servants.

139. The members of the assembly of Vi[śai]yâ[la]ya-[chaturvêdimaṅgalam][1] in . . . . . nd[âra]-nâḍu, (*a subdivision*) of Ni[ttaviṉôda-vaḷanâḍu], have to supply . . . . . .

140. The members of the assembly of I[ru]m[buda]l, *alias* Maṉuku[laśûḷâ]-ma[ṇi-chaturvê]dimaṅgalam, in Â[vûr]-kûṟṟam, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

141. The members of the assembly of [Âmu]tti[ra]valli in the same *nâḍu* have to supply two Brahmachârins as temple servants.

142. The members of the assembly of Jananâtha-chaturvêdimaṅgalam in Muḍichchôṇâḍu, (*a subdivision*) of Nittaviṉôda-vaḷanâḍu, have to supply two Brahmachârins

[1] This village owes its name to the Chôḷa king Vijayâlaya, the earliest known ancestor of Râjarâja; see the Table in Vol. I, p. 112.

as temple servants (*and*) one accountant who shall write the accounts; the latter has to supply [two] under-accountants.

143. . . . . one Brahmachârin as temple servant.

144. The members of the assembly of [Kî]ṛ[p]pû[ṇḍi],[1] *alias* [Olôka]mahâdêvi-chaturvêdimaṅgalam, in Veṇṇi-kûṟṟam, (*a subdivision*) of Nittaviṇôda-vaḷanâḍu, have to supply two Brahmachârins as temple servants.

145. The members of the assembly of [Pû]vaṇûr, *alias* Avaṇikêsari-chaturvêdi-maṅgalam, in the same *nâḍu* have to supply one Brahmachârin as temple servant.

No. 70. On the outside of the east enclosure.

This inscription consists of a list of villages in the Chôḷa country, which had to supply watchmen for the temple, in accordance with an order which Râjarâjadêva had issued before the 29th year of his reign. The last paragraph (114) states that, owing to want of space, the inscription is continued on the south of "the gate of Râjarâja," *i.e.*, on the left of the entrance to the second *gópura*. This missing portion is identical with the inscription No. 57, which professes to be the continuation of an incomplete inscription on the north of "the gate of Râjarâja," *i.e.*, on the right of the entrance to the second *gópura*.

Text.

First section.

[1.] . . . . . [ங்கங்கப]ரடி[யுக்]க[டி]கைபா[டியும் தனம்]பபாடியுய்-குடமலைகொ[ண்]கொல்லமுங்க[ளி]ங்கமும் மூரட்டெ[ழி]ல் [இ]ங்களர் சமமண்டல-மும் இரட்டபாடி எழரை இல[க்க]மும் முன்[னீ]ர்ப்பழ்ந்[தீவு ப]ன்[னீ]ரா[யி]-ரமுந்[தின்டிறல்] வெ[ன்]றி[த்தண்]டாற்கொண்ட தன்னெ[ழி]ல் வளரு[ழி]யுளெ-ல்லாயாண்டுக்தெரா[ழு]தக [வி]னங்[கும் யர]ண்டெ செ[ழி]ய[ரை]த்தெசு கெ[ர]ள் வெ[க]ராள[ஜெ]கவு[ரிவ]ஜ்[ர]ரா[ன ஸ்ரீ]ராஜ[ர]ராஜெ[உவர்க்]கு யாண்டு [இருப]த்-[தெரா]ன்[பத]ர[வ]து வ[ரை உ]ல[ட]யார் [ஸ்ரீர]ராராஜதெவர் உடையார் [ஸ்ரீ]ராராஜரா[ஜீ]யைஞ் [உடைய]ர்க்குச்சொழமண்டலத்[கு] வூஜை-

[2.] . . . . . [வ]ம் இ[ட்]ட [இருமெ]ய்காப்பார்க்[ளு]க்குப்பெ-ரால் [ஆ]ட்டை வட்ட[ன் தூற்]றுக்கலகெல்லுத்திருமெய்[கர]ப்பார்களோ] இட்ட அவ்வவர் ஊர்களி[ல்]ரொ ரனக்கக்கடவார்களர[கவு]ம் இக்கெல் அல்[வ]வ[ர்] ஊர்களிலார்க்கு உ[ரு]ரதெயுவல் [ஆ]ட்ட[ண்]டெ கெர[ரு]ம் [த]ன் கட[ண]மக்-[கு]ச்செலவு பெறவும் ப[டி] ெரல[வு] ெ[ப]றவும் ஆக இப்[ப]டி சி[வ]க்க-மாக உடைய[ர]ர் [ஸ்ரீ]ர[ர]ஜ[ரர]ஜதெவர் [இ]ருவாய் மொழிக்தரு[ளின]படி-[க]ல்லில் வெட்டிய[து] [க*] அருமொழிதெவ[ன]காட்டெ இ[ம்]க[ண]ட்டெ [விம]லசித்த[ீ]மஒ[ஞ்]ஞ வலெஹையார் இடக்கட[வ இருமெ]ய்காப்பு ஒன்றும் [உ*] அ[ரு]மொ-

[3.] [ழிதெவனகாட்டெ*] . . . . . [ண]லாசிய[2] மதனமஞ்சரி[யுக-ரெ]ல்லீதீம்மஒஞ்ஞ வலெஹையார் இடக்கட[வ இருமெய்காப்பு*] . . . . [ரு*] [இக்காட்டெ*][க்கு]ன்றியூர் வலெஹையார் இடக்கட[வ இருமெய்[காப்பு ஒ]ன்றும் [ச*] அருெ[மாழி]ெ[தெ]வனகாட்டெப்புறத்[கர]ம்[பைகாட்டெப்பல்]லவன்[ீஹர]ரதெ-[வி]யுக-ரெல்லீதீம்மஒஞ்ஞ வலெஹையார் இடக்கட[வ இருமெய்[காப்]பு ஒன்றும்

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[1] On page 229, paragraph 17, read likewise [Kiṛpp]ûṇḍi.

[2] Paragraph 5 of No. 9 and paragraph 3 of No. 69 show that before ளலாசிய we have to supply அருமொழிதெவனகாட்டெ தென்மலிநாட்டெ தெமெ.

[இ*] இக்காட்டுச்செம்பியன்[ஈ]ரதெ[விடு]க[ெ]லு[தி]ம்மஅத்தூ வலெஹையார் இடக்க[ட*]வ திருமெ[ய்காப்]பு ஒன்றும் [சு*] இக்காட்டுப்பெரும்பலமருஞர் வலெஹையார்ர் இட[க்க]டவ திருமெய்[க]ர்ப்பு ஒன்றும் [எ*] இக்-

[4.] [காட்டு*] . . . . . ங்கலத்து ஊரார் இட[க்கடவ திருமெய்-காப்பு*] . . . . [ஏ*] . . . . . ர்க்கூற்றத்துச்சிற்றூமூர் ஊரார் இடக்கடவ திருமெ[ய்]காப்பு ஒன்றும் [சூ*] அருமொழிதெவவளகாட்டு இ . . . . . ட்டுக்குறுக்கை வலெஹையார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ஐ*] அருமொழிதெவவளகாட்டு அளகாட்டுக்கீழைமிலாகிய [வ]ர[ெ]ஷ்வரம்மஅத்தூ வலெஹெ[ய]ர் இடக்கடவ [தி]ருமெய்காப்பு ஒன்றும் [ஒக*] இக்காட்-டுச்செம்பியன்ஈஹாதெவிடுகலெலு[தி]ம்ம[ஒ]த்தூ வலெ[ல]யார் இடக்கடவ திருமெ-[ம]ய்காப்[பு] ஒன்-

[5.] [றும்] [ஐஉ*] கூதிரயஸிவாஈணிவளகாட்டுத்[தி]ருகன[ற]யூர்காட்டுத்திருகறை[யூ]ர் வலெஹையார் இடக்கட[வ] நீ[ரு]மெய்காப்பு ஒ[ன்றும்] [ஐகூ*] [இக்காட்டு]ச்-[சி]தெ[ர] . . . . . மான கலிசோதலஅஷ[ணலுகல]லு[தி]ம்மஅத்தூ [வ]-லெஹெய[ர்ர்] இடக்கடவ திருெ[மய்]காப்பு ஒன்றும் [ஐச*] இக்காட்டு . . . . ரயகுடி வலெஹையார் இடக்கட[வ] தி[ரு]மெ[ய்காப்பு] ஒ[ன்றும்] [ஐசு*] இக்[க]ரட்[டெ வண்]டாழஞ்செ[ரி] ஊரார் இடக்[க]டவ [திரு]மெ[ய்]காப்பு ஒன்-றும்[ம] [ஐகூ*] இக்காட்டுக்கூ[ரு]ர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ஐஎ*] இக்காட்டுக்கற்குடி [ஊ]ரார் இடக்கடவ திரு[ெ]ம[ய்]காப்பு ஒ[ன்று]ம் [ஐஅ*] கூதிரயஸிவாஈணிவளகாட்டுச்செற்றூர்க்கூற்றத்துச்செற்றூர் வலெஹையார இடக்கடவ திரு[ெ]ம[ய்க]ர்ப்பு ஒன்றும் [ஐகூ*] [இ]க்காட்டுக்குடவாயில் வ[லெ]ஹையார் இடக்க[டவ] திருமெய்[க]ர்ப்பு ஒன்றும் [உஐ*] இக்[ர]ட்டெ நா-

[6] [ஞார்] வலெஹையார் [இ]ட[க்]கடவ திருமெய்[க]ர்ப்பு ஒன்றும் [உக*] [கூ]திரயஸிவாஈணிவளகாட்டெ இ[ம்]ணைட்டெ இங்கண் வலெஹெ[யார்] இ]டக்கடவ திரு[ெ]மய்க]ர்ப்பு ஒ[ன்]றும் [உஉ*] கூதிரயஸிவாஈணிவளகாட்டுத்தெஞர்காட்டு ஆலத்தூர் வலெஹெ[யா]ர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [உகூ*] கூதிரயஸி-[வாஈணிவ]ள[நாட்டெ அளகர்ட்[டுப்]பருங்கடம்பூர் வலெஹையார் இடக்[க]ட[வ] திருமெய்[க]ர்ப்பு] ஒ[ன்]றும் [உச*] இக்காட்டுப்பாப்ப[ர்]ர்குடி வலெஹையர் இடக்கடவ திருமெய்காப்பு ஒன்றும் [உரு*] இக்கா[ட்டு]ப்பொருத்தம்பொ[ந்தை வ]லெஹையார் இடக்கடவ திருமெய்கா[ப்]பு ஒன்றும் [உசூ*] கூதிர[ய]ஸிவாஈ-ணி[வ]ளகாட்டு[ப்]பட்டினக்கூற்ற[த்]து[க்]கொட்ட[ர]க்குடி வலெஹையார் இட[க்க]-டவ திருமெய்கா[ப்]பு ஒன்றும் [உஎ*] இக்காட்டு திருக்க[ண்]-

[7.] [ண]ங்குடி வலெஹையார் இடக்கடவ திருமெய்[க]ர்ப்பு ஒன்றும் [உஅ*] இக்காட்-டு[க்]கள்ளூர[ர]ிய [ச]ன்னஅம்மஅத்தூ வலெ[லெ]ய[ர்ர்] [இட]க்கடவ திருமெ[ய்கர-ப்பு] ஒன்றும் [உகூ*] கூதிரயஸி[வா]ஈணிவளகாட்டு ம[ரு]கல்[க]ாட்டு ம[ரு]கல் வலெஹையார் இடக்கடவ திருமெய்கா[ப்]பு ஒன்றும் [ஈஐ*] இக்[க]ாட்டு [இ] . . . . . க்குடி வ[லெஹெ]யார்] இடக்கடவ திரு[ெம]ய்[க]ர்ப்பு ஒன்றும் [ஈக*] இ[க்]காட்டு[ப்பூ]த[னூர்] வலெஹையார் இடக்கடவ திருமெய்காப்[பு] ஒன்றும் [ஈஉ*] இக்காட்டு வை[ப்]பூர் [ஊ]ரார் இடக்க[ட]வ திருமெய்[க]ர்-[ப்பு] ஒன்[று]ம் [ஈஈ*] இ[க்]காட்டு[த்த]ஞ்சாலூர் [ஊ]ரசர் இ[ட]க்க[ட]வ திரு[ெம]ய்[கா]ப்பு ஒன்றும் [ஈச*] கூதிரயஸிவாஈ[ணிவள]காட்டுத்திருவாரூர்க்-கூற்றத்து [ஆ]டியப்பிஅம்ம[ஒ]த்தூ வலெஹையார் இடக்கடவ [தி]ருமெய்காப்பு ஒன்[று]ம் [ஈரி*]

[8.] [கூதிரய]ஸிவா[ஈ]ணிவளகாட்டு [வ]னாகாட்டு ராஜ[ம]ல்லபு[க]ல[லு]தி]ம்ம-ஒ[த்தூ வலெ[லெ]யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ஈசு*] இக்காட்டுப்-[பெரு]ம்[ப]ழம் ஊரார் இடக்கடவ [திரு]ெ[ம]ய்கா[ப்]பு ஒன்[றும்] [ஈஎ*]

கூ.[திரயசி]வாசிணி[வ]ளகாட்டுப்பணையூர்காட்டுப்புகழொ[க]மாணிக்கஜ[கூ]ஜெ-ஸ்ரீம்ம-
ஒ[தூ] லயலெயர்[ர]ச் இடக்கடவ திருமெ[ய்]கா[ப்பு] ஒன்றும் [கூ*]
[உய்ய]க்[கொ]கண்[ண்]டான்வளகாட்டு[த்திரு]க[ல]த[தூ]ர்காட்டுத்தண்ட[த்தெ]ரட்டமான
[மு]ம்மடிசொழஜகஜெஸ்ரீம்ம[தூ] லயலெயார் இடக்கடவ திருமெய்காப்பு
ஒன்றும் [கூ*] உய்யக்கொண்டா[ன்]வளகாட்டுப்[பா]ம்புர[கா]ட்டுப்பா[ம்பு]ர[த்-
து] லயெ[ல]யார் இ[ட]க்க[ட]வ திருமெய்காப்பு ஒன்றும் [சஅ*] இக்-
காட்டுக்கண[ட]ய்குடி [ல]யெ[லயார்] இட[க்]கடவ திருமெய்காப்பு ஒன்று[ம்]
[சக*] இ[க்க]ர-

Second section.

[1.] [ட்டு கல்]லாலூர் ஊரார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சஉ*] உய்யக்-
கொண்டான்வளகாட்டு [அ]ம்பர்நாட்டு [அ]ரையரும்பல் ஊரார் இடக்கட[வ]
திருமெய்காப்பு ஒன்றும் [சகூ*], இக்காட்டு கல்லமுக்தூர் [ஊ]ரா[ர்]

[2.] [இட]ச்[கடவ] திருமெய்காப்பு ஒன்றும் [சச*] உ[ய்]யக்கொண்டான்வளகாட்டு
ம[ரு]கல்லா[ட்]டு ம[ரு]கலூர் ஊரார் இட[க்]கடவ திருமெ[ம]ய்க[ர]ப்[பு] ஒன்றும்
[சஙி*] உய்யக்கொண்ட[ர]ன்வளகாட்டு வெண்ணெட்டுத்திரு[ம]முலை வ-

[3.] லெ[லயர]ர் இடக்கடவ [திரு]மய்காப்பு ஒன்றும் [சசூ*] இக்காட்டு வையகலா-
[ங்]ய வானவன்ஜ[ஹ]ரஜெ[ஸ்]ஜகஜெஸ்ரீம்[மஅதூ] லயலெயார், இட[க்]கட[வ
திரு]மெய்காப்பு ஒன்றும் [சஎ*] இக்காட்டுத்திருக[ர]ல்லத்து லயலெயார் இட-
க்க[ட]-

[4.] ல திருமெய்காப்பு ஒன்றும் [சஅ*] இ[க்க]ர[ட்]டெக்கரு[வி]வி ஊ[ரார் இடக்]க-
[டவ தி]ருமெய்[காப்]பு இரண்[டும்] [சகூ*] இ[க்]காட்டு வய[னூர்]ர் ஊரார்
இடக்கடவ திரு[ம]ய்[க]ர[ப்பு] ஒன்றும் [ஙி*] உய்யக்கொ[ண்]ட[ரன்வள]-
நாட்டு[த்]திலை[ஏழூ]ர்நாட்டுச்சாத்தனூர்[ச் ல]-

[5.] லெயெயார் இட[க்கட]வ திரு[ம]ய்காப்பு ஒன்றும் [ஙக*] உய்ய[க்கொ]கண்டான்-
வளகாட்டு[த்]திருவழு[க்கூ]ர்காட்டு அக்கரூர் லயலெய[ர]ச் இடக்கடவ திருமெ-
ய்கா[ப்]பு ஒன்றும் [ஙஉ*] இக்காட்டு அயிற்காட்டு ஊரார் இடக்கடவ திரு-
ம[ம]ய்காட்டு ஒன்-

[6.] றும் [ஙகூ*] உய்யக்கொண்ட[ரன்]வளகாட்டு வினைகாட்டு [வினை]கோராகிய தி[த்]த-
விஞெதனஜகஜெஸ்ரீம்ம[தூ]ர லயலெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும்
[ஙச*] இ[க்]காட்டுப்பெருமனை லயலெயார் [இ]டக்கடவ தி[ரு]மெ[ய்க]ர[ப்பு]
தன்றும் [ஙஙி*]

[7.] [இ]க்கர[ட்]டெ[ப்பதியனூர்]ர் லயலெலயர்ர் [இடக்கட]வ [திருமெய்காப்பு ஒன்றும்]
[ஙகூ*] இ[க்]கர[ட்டுத்தி]ர[மூர் ஊ]ரார் இடக்கடவ திருமெ[ம]ய்காப்பு ஒன்-
று[ம்] [ஙஎ*] உய்ய[க்]கொண்டான்வளகாட்டு [ஆக்கூர்காட்டு] ஈசஜெஜவிற-
[தமஜகஜெ]லஜெஸ்ரீம்[மஅதூ]ர லயலெயர-

[8.] ர் இடக்[க]டவ திருமெய்[காப்பு] ஒன்று[ம்] [ஙஅ*] இ[க்]கா[ட்]டெ[த்தி]ருக்[கட-
லூர் ல]லெயெயார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ஙகூ*] இக்காட்டுத்-
த[லே]ச்[ச]க்காட்டு லயலெயார் இடக்கடவ [திருமெய்காப்பு] ஒன்றும் [சஙி*]
உய்யக்கொ[ண்]டர[ன்ல]ன[க]ரட்டெக்[கு]ட[ம்பூர்]-

[9.] காட்டெத்தளிச்[செ]சரியர[ண வ]ராசூரசொழ[ஜ்]கஜெஸ்ரீ[ரீ]ம்[மஅதூ] லயலெயார்
இடக்கடவ திருமெய்காப்பு ஒன்றும் [சஙக*] இ[க்க]ரட்டு இறையான்செரி
ல[லெல]யார் இட[க்கட]வ திருமெய்கா[ப்]பு ஒன்று[ம்] [சஙஉ*] [இக்க]ரட்டுத்-
தெவதானத்தி[ருவி]-

[10.] ல[ட]க்கழி லயலெயார் இடக்க[டல] தி[ரு]மெய்காப்பு [மூ]ன்று[ம்] [சஙகூ*]
[இக்க]ரட்டு கெடுங்காட்டு ஊரார் இடக்கடவ திரு[ம]ய்காப்பு ஒன்[று]ம்

[சுச*] ராஜேந்ரஸிம்ஹவன[ந]ாட்டுப்[பொ]ய்கைகாட்[டு ம]ஞ்ஞார[ி]தூயுகை-
[வெ]ஞ்சீர்ம[ம]ஹ[ஜ்ஞ ஸ்]வரையார் இட[ம்]க[டவ]

[11.] [தி]ருமெய்காப்பு இரண்டும் [சுடி*] இ[க்க]ாட்டுப்பெரும்[பு]யூர் ஸபையி[ய]ார் [இ]ட[க்கட]வ [தி]ரு[ம]ய்காப்[பு] ஒன்[று]ம் [சுசு*] ராஜேந்ரஸிம்ஹ[வ]ள-
காட்டு [மி]றைக்கூற்[த்து] வாரீ-வஸைக[ந] [1]யுகவெ-[தி]ர்ம[ஹ]ஜ்ஞ [ஸ்]-
வரையார் இடக்கடவ [தி]ருமெய்கா[ப்]பு ஒன்றும் [சுஎ*] ராஜேந்ர[ஸிம்ஹ]-
வ[ள]நா[ட்]-

[12.] டு அண்ட[ச்]சுட்டுக்கூற்றத்[து]க்கல்லைய[த்]தலை[ய]ாகி[ய] பண்டிதசோழயுகவெ-தி[ர்ம]ஜ்ஞ ஸபையார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [சுஅ*] இக்காட்-
டுச்சத்திமங்கலத்து ஊரார் [இ]டக்கடவ [தி]ரு[மெய்]காப்பு [ஒ]ன்[று]ம் [சுசு*]
ரா[ஜேந்ர]ஸி]ம்[ஹ]வள[நா]ட்டு இன்னம்பர்நாட்டுப்பழை-

[13.] யவா[னவ]ன்மஹா[ர]தெவி[யுகவெ]-தி[ர்ம]மஜ்ஞ ஸபையார் [இ]டக்கடவ திரு-
மெ[ய்]காப்பு ஒன்றும் [எவ*] இக்காட்டு அசுகூர் ஸபையார் இடக்கடவ
திருமெய்காப்பு ஒன்று[ம்] [எக*] இக்காட்டுக்[க]ட்டையூர் [ஸ]பையார்
[இ]டக்[க]டவ [தி]ரு[ம]ய்காப்பு ஒன்றும் [எஉ*] இந்[த]நாட்டு

[14.] எராஇய மும்[ம]டிசோழமங்கலத்தார் இடக்கடவ [தி]ரு[ம]ய்காப்பு [ஒன்]றும்
[எஊ*] இ[க்க]ாட்டு [ஸ்ரீ]ப்ராந்தகயுகவெ-தி[ர்ம]ஜ்ஞ ஸ்[ஸ]பையார் இ[ட]-
க்கடவ திருமெய்காப்பு இரண்டும் [எச*] ராஜேந்ர[ஸிம்]ஹவளநாட்டு மிழலை-
நாட்டுச்[சி]ச[ய்]ங்கலூர் ஸபையார் இடக்கட[வ] திரு[ம]

[15.] ய்காப்பு ஒன்[று]ம் [எடி*] ராஜேந்ரஸிம்[ஹ]வ[ள]நாட்டு [மண்]ணிநாட்டு எம-
[க]ல்லூராகிய [2]தெரெ[ர]ாவு[தி]ஹாதெவி[ல்]லயுகவெ-தி[ர்ம]ஜ்ஞ ஸபையார்
இடக்கடவ திருமெய்காப்பு ஒன்றும் [எசு*] [இ]ந்[த]நாட்டு [வெம்ப]த்தூராகிய
[அ]ல[னிக]ர[ா]யணயுகவெ-தி[ர்ம]மஜ்ஞ ஸ-

[16.] [வெ]லையார் இடக்[க]டவ [திரு]ம[ம]ய்காப்[பு] ஒன்றும் [எஎ*] இக்கா[ட்]டு
இடவை ஸபெ[ஹ]யார் இடக்கடவ திருமெய்கா[ப்]பு ஒன்றும் [எஅ*] இ[ந்]-
நாட்டுப்பனக்தா[டி] ஸபையார் இடக்கடவ திரு[ம]ய்கா[ப்]பு ஒன்[று]ம்
[எசு*] ராஜே[ஜ]ேந்ரஸிம்ஹவளநாட்டு வினத்தூர்நாட்டு-

[17.] க்காட்டேர் ஸபையார் இ[ட]க்கட[வ] திருமெய்காப்பு ஒன்[று]ம் [அடி*] ராஜேந்ர-
ஸிம்ஹவளநாட்டுக்கார்க[ர]ட்டு ஒ . . . . . ர் ஸபையார் இடக்கடவ
திரு[ம]ய்காப்பு ஒன்[று]ம் [அக*] த[வரியூர்] ஸ்ரீவீ[ரந]ாரா[யண]ய[ந]-
ஜ்ஞ ஸ்[ஸ]பையார் இடக்கடவ திருமெய்க[ர]-

[18.] ப்பு ஆறும் [அஉ*] ராஜே[ஜ]ேந்ரஸிம்[ஹவளந]ாட்டுக்குறுக்கைநாட்டுக்குறுக்கை
ஸபெ[ஹ]யார் இ[ட]க்கடவ திரு[ம]ய்காப்பு ஒ[ன்]றும் [அஉ*] இக்காட்டுக்-
காவிரிஸ்ஹ[ஜ்ஞ ஸ்]பெஹ[ய]ார் [இடக்க]டவ [திரு]ம[ய்காப்பு ஒ]ன்றும்
[அச*] [இ]க்காட்டு[க்]காட்டையார்வுஹதெய[த்]து ஸ-

[19.] [வெ]ஹயார் இடக்கடவ திரு[ம]ய்காப்பு ஒன்[று]ம் [அடி*] இக்காட்டு [வர]கூர்
ஸபெ[ஹ]யார் இடக்கட[வ] திருமெய்காப்[பு] . . . . . [அசு*] இந்[த]நாட்-
டுக்கட[லங்]குடி ஸபையார் [இ]டக்[க]டவ தி[ரு]ம[ய்க]ாப்பு ஒன்றும் [அஎ*]
[ர]ாஜேந்ர[ஸி]ம்ஹவ[ள]நாட்டுத்[திருவா]யிக[ரை]ட்டு [ம]ல்[லிகுடி]

[20.] ஸபையார் இடக்கடவ திருமெ[ய்]நா[ப்]பு ஒன்றும் [அஅ*] இக்காட்டுத்திருவாயி
ஸபெஹ[ர்] இ]டக்கடவ திருமெய்காப்பு . . . . ம் [அசு*] ராஜே[ந்ர]-
ஸி[ம்]ஹ[வள]நாட்[டு]த்திரு[வி]க்[கரை]ர்நாட்[டு] . . . . [ஸபையார் இடக்க-
ட]வ [திரு]மெய்காப்பு ஒன்[று]ம் [சுபி*] [இ]ந்[நாட்]டுத்[தி]-

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[1] Read செவா.

[2] Read தெரெரொசு.

[21.] [ரு]ன்றியூர் வலெ[லை]யார் இடக்கடல திரு[வெ]மய்காப்பு ஒன்றும் [கூக*] இக்-
நாட்டு மாற[பிடுகுதெவி]யுகஎலெ-கிரி[ம]மதனு வலெலையர் இடக்கடவ [திரு]-
மெய்[க]காப்பு ஒ[ன்]றும்[ம] [கூஉ*] [இக்]க[ர]ட்[டுக்கஞ்சாறநகர் ஊரார் இ]ட-
[க்க]டவ [திருவெ]மய்[கா]ப்பு ஒன்றும் [கூக*] ரா[ஜெந்ர]வி-

[22.] [ர்]மவளகாட்டு [1]வெ[ண்ணை]யூர்கா[ட்]டு[ப்]பெருங்[ண்]பூர் [வ]லெலை[ய]ர் இட-
க்கடவ திருமெய்கா[ப்]பு ஒன்றும்[ம] [கூச*] இக்காட்டு மா[தலை]வெளூர்
வலெலையார் இடக்கடவ [தி]ருவெ[ம்]காப்பு ஒ[ன்]றும்[ம] [கூஙு*] இக்காட்டு
க்தூர் வலெலை[யார்] இடக்கட்டவ [தி]ருமெ[ய்]காப்[பு] ஒ[ன்]றும்ம [கூசு*]
இக்-

[23.] காட்டு வெள்ளூர் வலெலையார் இடக்[ட]வ திருமெயகாப்பு ஒன்றும் [கூள*]
இக்காட்டுச்சொகிய[க்கு]டி வலெலையார் இடக்[க]டவ தி[ரு]மெ[ய்]கா[ப்]பு ஒன்-
றும் [கூஅ*] ராஜெந்ர[வி]ர்மவளகாட்டுத்திருக்கழும[லகாட்டு] உன[தி]யகி-
[ரு]யுகஎ[லெ-கி]ரிம[தன] வலெலையார் இடக்கடவ

[24.] திருமெய்காப்பு ஒன்றும் [கூக*] இக்[கா]ட்டு[த்]திருக்கழுமலத்து வலெலையார்
இடக்கடவ [தி]ருமெய்காப்பு ஒன்றும் [ஈ*] இ[க்காட்டு]த்தெனூர் வலெலையார்
இடக்கடவ [தி]ருமெ[ய்க]காப்பு ஒன்றும் [ஈக*] ராஜெந்ரவி]மவளகாட்டு கா-
ரைக்காட்டு [க]ரங்கூ[ச்] வலெலையார் இட[க்க]டவ திருமெ-

[25.] ய்காப்பு இரண்டும் [ஈஉ*] இக்காட்டு[க்]குன்றத்து வலெலையார் இடக்கடவ திரு-
மெ[ய்க]காப்பு ஒன்றும் [ஈகூ*] இக்காட்டு ம[ரு]னூர் வலெலையார் இடக்கடவ
திருமெய்காப்பு ஒன்றும் [ஈச*] ராஜெந்ர[வி]மவளகா[ட்]டு அதிகைமன்கைகா-
ட்டுப்பெருத்தொட்டத்து [வ]லெலை[ய]ர்-

[26.] ர் இடக்கடவ திருமெய்காப்பு இரண்டும் [ஈரு*] ராஜெந்ரவிமவ[ள]காட்டுக்கொ-
ண்டகாட்டுப்பஞ்சவண்மதாதெவியுகஎலெ-கி[ர]மதன [வ]லெலையார் இடக்கடவ
திருமெய்காப்பு இர[ண்]டும் [ஈசு*] ராஜெந்ரவிமத[வ]ன[க]ரட்டு தெருவு]ர்-
[க]ரட்டுக்குமார[தி]த்துயுகஎலெ-கி[ர]மதன வலெல-

[27.] யார் இடக்கடவ திருமெய்காப்பு ஒன்றும் [ஈள*] ராஜெந்ரவி[ர்]மவளகாட்டுப்-
பிடவூர்காட்டு கயதிரமதன[தன] வலெலையார் [இ]டக்கடவ திருமெய்காப்பு ஒன்-
றும் [ஈஅ*] ராஜெந்ரவிமவளகாட்டு வெசாலிப்[பர]டி ஜயங்[க]ர[ண்]டசொ-
முயுகஎலெ-கிரிமதன வலெலையார் இடக்க-

[28.] டவ திருமெய்காப்பு ஒன்றும் [ஈசு*] ராஜெந்ரவிம[ம]வளகாட்டு இ[ரு]க்கொ-
னப்பாடி வளவன்மதாதெவியுகஎலெ-கி[ர]ம[த]ன வ[லெலை]யார் இடக்கடவ
திருமெய்காப்பு ஒன்றும் [ஈல*] ராஜராஜய[வ]ளகாட்டு மீய்மலை மதெந்ர[ம]ம-
[தன]ன வலெலையார் [இ]டக்கடவ தி[ரு]மெய்-

[29.] காப்பு ஒன்றும் [ஈலக*] ராஜராஜயவளகாட்டு வட[வழி]காட்டுத்திருவெ[ள்]ளறை
வலெலையார் இடக்கடவ திருமெய்கா[ப]பு [இ]ர[ண்]டும் [ஈலஉ*] ராஜராஜய-
வ[ன]காட்டுப்பாச்[சி]க்கூற்[ற]த்த[க்]கிழ்பலாற்றுப்பெருமருதூர் வலெலை[ய]ர் இ-
டக்கடவ திருமெ-

[30.] [ய்]காப்பு ஒன்றும் [ஈலஈ*] [பர]மிடி இவ்[விடத்]து [தி]லம் பொ[த]ாதா[க]
இதில் குறை ராஜராஜதே தி[ரு]வாசலில் [தெற்கு] [2]ம[ஞ்]சி[தி]வ[ர் ஆ]லைய-
த்த[க்கு] வ[ட]க்[கு ஆகிய]மியற்கபா[த]த்தின் கிழ்புற[ஙில்] உத்த[ர]
. . . . . [3][துட]ங்கி[க்கல்]லில் வெட்டி[த்]து ॥— [ஈலச*]

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[1] This name looks more like வெண்ணெயூர் in the original; but see No 69, paragraph 104.

[2] Read கழி?

[3] What remains of the letters in this break, looks like ப்பரகுலத.

TRANSLATION.

1. [Hail! Prosperity!] Before the twenty-ninth year (*of the reign*) of Kô-Râjakêsarivarman, *alias* Śrî-Râjarâjadêva, who, &c.,[1]— the lord Śrî-Râjarâjadêva [was pleased to order that the inhabitants of the] *brahma*[*dêyas*] in Śôṛa-maṇḍalam [should supply temple watchmen] to the lord of the Śrî-Râjarâjêśvara (*temple*).[2] To each of the temple watchmen who are supplied, the inhabitants of the respective villages which have supplied the temple watchmen, shall measure one hundred *kalam* of paddy per year. This paddy has to be supplied and daily allowances (*paḍi*) have to be paid every year, as long as the moon and the sun endure, out of the tax due by the inhabitants of the respective villages. These allowances were engraved on stone by order of the lord Śrî-Râjarâjadêva.

2. The members of the assembly of [Vima]lachittama[ṅgal]am in I[ṅ]ga-[ṇâ]ḍu, (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply one temple watchman.

3. [The members of the assembly of Neḍumaṇa]l, *alias* Madanamañjari-[chaturvêdimaṅgalam, in Neṉmali-nâḍu], (*a subdivision*) of Arumo[ṛidêva-vaḷanâḍu, have to supply . . . temple watchman].

4. The members of the assembly of Kuṉṛiyûr [in the same *nâḍu*] have to supply one temple watchman.

5. The members of the assembly of Pallavaṉmahâdêvi-chaturvêdimaṅgalam in Puṟaṅ[gara]m[bai-nâḍu], (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply one temple watchman.

6. The members of the assembly of Śembiyaṉmahâdêvi-chaturvêdimaṅgalam in the same *nâḍu* have to supply one temple watchman.

7. The members of the assembly of Perumbalamarudûr in the same *nâḍu* have to supply one temple watchman.

8. The villagers of . . . . . ṅgalam in the same [*nâḍu* have to supply . . . temple watchman].

9. The villagers of Śiṟṟâmûr in . . . . . rkkûṟṟam . . . . . have to supply one temple watchman.

10. The members of the assembly of Kuṟukkai in I . . . . . ḍu, (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply one temple watchman.

11. The members of the assembly of Kîṟaiyil, *alias* [Pa]ram[ê]śvaramaṅgalam, in Aḷa-nâḍu, (*a subdivision*) of Arumoṛidêva-vaḷanâḍu, have to supply one temple watchman.

12. The members of the assembly of Śembiyaṉmahâdêvi-chaturvêdimaṅgalam in the same *nâḍu* have to supply one temple watchman.

13. The members of the assembly of Tirunaṟaiyûr in Tirunaṟaiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

14. The members of the assembly of [Śî]t[o] . . . . . m, *alias* Abhimânabhûsha[ṇa-chatu]rvêdimaṅgalam, in the same *nâḍu* have to supply one temple watchman.

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[1] The preserved portion of line 1 shows that the historical part of this inscription was identical with that of No. 65.

[2] Those portions of the preceding sentence, which are enclosed in square brackets, are lost at the beginning of line 2, but can be supplied with the help of the analogous wording of No. 69, paragraph 1.

15. The members of the assembly of . . . . . âyakuḍi in the same *nâḍu* have to supply one temple watchman.

16. The villagers of [Vaṇ]ḍûṟañjê[ri] in the same *nâḍu* have to supply one temple watchman.

17. The villagers of Kû[rû]r in the same *nâḍu* have to supply one temple watchman.

18. The villagers of Kaṟkuḍi in the same *nâḍu* have to supply one temple watchman.

19. The members of the assembly of Śeṟṟûr in Śeṟṟûr-kûṟṟam, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

20. The members of the assembly of Kuḍavâyil in the same *nâḍu* have to supply one temple watchman.

21. The members of the assembly of Nâ[lûr] in the same *nâḍu* have to supply one temple watchman.

22. The members of the assembly of [Iṅ]gaṇ in I[ṅ]gaṇâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

23. The members of the assembly of Âlattûr in Têvûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

24. The members of the assembly of P[e]ruṅgaḍambûr in [Aḷa-n]âḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

25. The members of the assembly of Pâpp[â]rkuḍi in the same *nâḍu* have to supply one temple watchman.

26. The members of the assembly of Porundambo[ndai] in the same *nâḍu* have to supply one temple watchman.

27. The members of the assembly of Koṭṭ[â]rakkuḍi in Paṭṭiṉa-kûṟṟam, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

28. The members of the assembly of Tirukka[ṇṇa]ṅguḍi in the same *nâḍu* have to supply one temple watchman.

29. The members of the assembly of Kaḷḷûr, *alias* [Śa]ṉṉamaṅgalam, in the same *nâḍu* have to supply one temple watchman.

30. The members of the assembly of Ma[ru]gal in Ma[ru]gal-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

31. The members of the assembly of [I] . . . . . k[kuḍi] in the same *nâḍu* have to supply one temple watchman.

32. The members of the assembly of [Pû]da[ṟû]r in the same *nâḍu* have to supply one temple watchman.

33. The villagers of Vai[p]pûr in the same *nâḍu* have to supply one temple watchman.

34. The villagers of [Ta]ñjâvûr in the same *nâḍu* have to supply one temple watchman.

35. The members of the assembly of [Â]ḍiyappimaṅgalam in Tiruvârûr-kûṟṟam, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

36. The members of the assembly of Râja[ma]lla-chaturvêdimaṅgalam in [V]êḷâ-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

37. The villagers of Pe[ru]m[b]ôṟ in the same *nâḍu* have to supply one temple watchman.

38. The members of the assembly of Pugalô[ga]mâṇikka-chaturvêdimaṅgalam in Paṉaiyûr-nâḍu, (*a subdivision*) of Kshatriyaśikhâmaṇi-vaḷanâḍu, have to supply one temple watchman.

39. The members of the assembly of Taṇḍa[ttô]ṭṭam, *alias* Mummaḍi-Śôṛa-chaturvêdimaṅgalam, in [Tiru]naṛ[aiyû]r-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

40. The members of the assembly of Pâ[mbu]ram in Pâmbura-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

41. The members of the assembly of Ka[ḍ]ai[k]kuḍi in the same *nâḍu* have to supply one temple watchman.

42. The villagers of [Nal]lâvûr in the same *nâḍu* have to supply one temple watchman.

43. The villagers of [Adiya]raiyakuṟumbai in [A]mbar-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

44. The villagers of Nallaṟundûr in the same *nâḍu* have to supply one temple watchman.

45. The villagers of Ma[ru]davûr in Ma[ru]gal-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

46. The members of the assembly of Tiru[ma]ṟa[lai] in Veṇṇâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

47. The members of the assembly of Vaigal, *alias* Vâṉavaṉmahâdêvi-chaturvêdimaṅgalam, in the same *nâḍu* have to supply one temple watchman.

48. The members of the assembly of Tiruṉ[â]ilam in the same *nâḍu* have to supply one temple watchman.

49. The villagers of Karu[vi]li in the same *nâḍu* have to supply two temple watchmen.

50. The villagers of Vaṟa[lû]r in the same *nâḍu* have to supply one temple watchman.

51. The members of the assembly of Śâttaṉû[r] in Ti[r]ai[mû]r-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

52. The members of the assembly of Akkaḷûr in Tiruvaṟu[ndû]r-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

53. The villagers of Ayiṟkâḍu in the same *nâḍu* have to supply one temple watchman.

54. The members of the assembly of [Viḷai]nagar, *alias* Nittaviṉôda-chaturvêdimaṅgalam, in Viḷai-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

55. The members of the assembly of Perumuḷai in the same *nâḍu* have to supply one temple watchman.

56. The members of the assembly of [Paṟiyalû]r in the same *nâḍu* have to supply one temple watchman.

57. The villagers of [Ti]r[aimûr] in the same *nâḍu* have to supply one temple watchman.

58. The members of the assembly of Râjêndrasiṁha-chaturvêdimaṅgalam in Â[kkûr]-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

59. The members of the assembly of [Ti]ruk[kaḍavûr] in the same *nâḍu* have to supply one temple watchman.

60. The members of the assembly of Ta[lai]chchaṅgâḍu in the same *nâḍu* have to supply one temple watchman.

61. The members of the assembly of Taḷichch[ê]ri, *alias* [Pa]râkrama-Śôṛa-chaturvêdimaṅgalam, in [Ku]ṟu[mbûr]-nâḍu, (*a subdivision*) of Uyyakkoṇḍâṉ-vaḷanâḍu, have to supply one temple watchman.

62. The members of the assembly of Iṟaiyâṉśêri in the same *nâḍu* have to supply one temple watchman.

63. The members of the assembly of Ti[ruvid]aikkaṟi, a *dêvadâna* in the same *nâḍu*, have to supply three temple watchmen.

64. The villagers of Neḍuṅgâḍu in the same *nâḍu* have to supply one temple watchman.

65. The members of the assembly of [Ga]ṇḍarâditya-chaturvêdimaṅgalam in Poygai-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two temple watchmen.

66. The members of the assembly of Perum[bu]liyûr in the same *nâḍu* have to supply one temple watchman.

67. The members of the assembly of Pârthivaśêkha[ra]-chaturvêdimaṅgalam in [Mi]ṟai-kûṟṟam, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

68. The members of the assembly of Kavaiya[t]talai, *alias* Paṇḍita-Śôṟa-chaturvêdimaṅgalam, in A[ṇḍ]âṭṭu-kûṟṟam, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

69. The villagers of Śattimaṅgalam in the same *nâḍu* have to supply one temple watchman.

70. The members of the assembly of Paṟaiya-Vâṉavaṉmahâdêvi-chaturvêdimaṅgalam in Iṉṉambar-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

71. The members of the assembly of Aśugûr in the same *nâḍu* have to supply one temple watchman.

72. The members of the assembly of Koṭṭaiyûr in the same *nâḍu* have to supply one temple watchman.

73. The inhabitants of Êr, *alias* Mum[ma]ḍi-Śôṟamaṅgalam, in the same *nâḍu* have to supply one temple watchman.

74. The members of the assembly of [Śrî]-Parântaka-chaturvêdimaṅgalam in the same *nâḍu* have to supply two temple watchmen.

75. The members of the assembly of Ś[êy]nallûr in [Miṟalai-nâḍu], (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

76. The members of the assembly of Emanallûr, *alias* Trailôkyamahâdêvi-chaturvêdimaṅgalam, in Maṇṇi-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

77. The members of the assembly of Ve[mba]ṟṟûr, *alias* [A]vaṉinârâyaṇa-chaturvêdimaṅgalam, in the same *nâḍu* have to supply one temple watchman.

78. The members of the assembly of Iḍavai in the same *nâḍu* have to supply one temple watchman.

79. The members of the assembly of Paṉandâ[ḍi] in the same *nâḍu* have to supply one temple watchman.

80. The members of the assembly of Kâṭṭûr in Viḷattûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

81. The members of the assembly of O . . . . . r in Kâr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

82. The members of the assembly of Śrî-Vî[ran]ârâ[yaṇa-cha]turvêdimaṅgalam, a free village (? *iṟaiyûr*), have to supply six temple watchmen.

83. The members of the assembly of Kuṟukkai in Kuṟukkai-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

84. The members of the assembly of Kâvirimaṅgalam in the same *nâḍu* have to supply one temple watchman.

85. The members of the assembly of Kâṭṭiyâr-brahmadêyam in the same *nâḍu* have to supply one temple watchman.

86. The members of the assembly of [Vara]gûr in the same *nâḍu* have to supply . . . temple watchman.

87. The members of the assembly of Kaḍa[laṅ]guḍi in the same *nâḍu* have to supply one temple watchman.

88. The members of the assembly of [Ma]l[likuḍi] in [Tiruvâ]li-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

89. The members of the assembly of Tiruvâli in the same *nâḍu* have to supply . . . temple watchman.

90. The members of the assembly of . . . . . in Tiru[vin]daḷûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

91. The members of the assembly of [Tiru]naṟiyûr in the same *nâḍu* have to supply one temple watchman.

92. The members of the assembly of Mâṟa[piḍugudêvi]-chaturvêdimaṅgalam in the same *nâḍu* have to supply one temple watchman.

93. The villagers of [Kañjâṟanagar] in the same *nâḍu* have to supply one temple watchman.

94. The members of the assembly of Peruṅga[ṉ]bûr in Ve[ṇṇai]yûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

95. The members of the assembly of Mâ[dula]vêḷûr in the same *nâḍu* have to supply one temple watchman.

96. The members of the assembly of . . . . ttûr in the same *nâḍu* have to supply one temple watchman.

97. The members of the assembly of Veḷḷûr in the same *nâḍu* have to supply one temple watchman.

98. The members of the assembly of Śôdiya[kku]ḍi in the same *nâḍu* have to supply one temple watchman.

99. The members of the assembly of U[ḍ]aiyâḍi[tya-chaturv]êdimaṅgalam in Tirukkaṟuma[la-nâḍu], (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply one temple watchman.

100. The members of the assembly of Tirukkaṟumalam in the same *nâḍu* have to supply one temple watchman.

101. The members of the assembly of Têṉûr in the same *nâḍu* have to supply one temple watchman.

102. The members of the assembly of Nâṅgûr in Nâṅgûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two temple watchmen.

103. The members of the assembly of Kuṟṟam in the same *nâḍu* have to supply one temple watchman.

104. The members of the assembly of Ma[ru]dûr in the same *nâḍu* have to supply one temple watchman.

105. The members of the assembly of Perundôṭṭam in Adigaimaṅgai-nâḍu, (*a subdivision*) of Râjêndrasiṁha-vaḷanâḍu, have to supply two temple watchmen.

106. The members of the assembly of Pañchavaṇmahâdêvi-chaturvêdimaṅgalam in Koṇḍa-nâḍu, (*a subdivision*) of Râjêndrasiṁha-valanâḍu, have to supply two temple watchmen.

107. The members of the assembly of Kumarâditya-chaturvêdimaṅgalam in Ne[luvû]r-nâḍu, (*a subdivision*) of Râjêndrasiṁha-valanâḍu, have to supply one temple watchman.

108. The members of the assembly of Nayadîramaṅgalam in Piḍavûr-nâḍu, (*a subdivision*) of Râjêndrasiṁha-valanâḍu, have to supply one temple watchman.

109. The members of the assembly of Jayaṅ[k]o[ṇ]ḍa-Śôṛachaturvêdimaṅgalam in Veśâlip[pâ]ḍi, (*a subdivision*) of Râjêndrasiṁha-valanâḍu, have to supply one temple watchman.

110. The members of the assembly of Valavaṇmahâdêvichaturvêdimaṅgalam in I[ru]ṅgoḷappâḍi, (*a subdivision*) of Râjêndrasiṁha-valanâḍu, have to supply one temple watchman.

111. The members of the assembly of Mahê[ndra]maṅgalam in Mîmalai, (*a subdivision*) of Râjâśraya-valanâḍu, have to supply one temple watchman.

112. The members of the assembly of Tiruveḷḷarai in Vaḍa[vari]-nâḍu, (*a subdivision*) of Râjâśraya-valanâḍu, have to supply two temple watchmen.

113. The members of the assembly of Perumarudûr in Kîr-Palâṛu, (*a subdivision*) of Pâch[chi]r-kûṛṛam in Râjâśraya-valanâḍu, have to supply one temple watchman.

114. *Pôyiḍu.*[1] As the space at this spot is not sufficient, the portion which is missing here, was engraved on stone to the south of the sacred gate of Râjarâja, to the north of the shrine of A[gnid]êva, on the lower portion (?), on the east wall of the enclosure (?), commencing from the northern . . . . .

No. 71. On the east wall of the central shrine.

The beginning of the first five lines of this inscription is hidden by a flight of steps, which has been constructed in front of the shrine after the time when the inscription was engraved. The record is dated in the cyclic year Kshaya which was current after the expiration of the Śaka year 1368 (A.D. 1446–47), and during the reign of Dêvar[âya II.] (of Vijayanagara). It describes a few gold and silver ornaments which were presented to the temple by a certain Vallabhadêva. This person was probably a military officer of Dêvarâya, as he professes to have made the gift with the object of effecting in return the conquest of the world.

While, in the Chôla inscriptions of the Tanjore temple, the weight of ornaments is given in *kaṛaṇju*, *maṇjâḍi* and *kuṛṛi*, the subjoined inscription employs for this purpose the *tûkkam* of ten *paṇa-iḍai*. From the table of weights, which is contained in Sir Walter Elliot's *Coins of Southern India*, p. 47, and which is based on a Malayâḷam work entitled *Kaṇakkusâram*, it appears that the *tûkkam* and *paṇa-iḍai* of the subjoined inscription must be identical with the *karaṇju* and *paṇattûkkam* (= 2 *maṇjâḍi*) of the metrical system. Although the *paṇa-iḍai* or *paṇattûkkam* (= $\frac{1}{10}$ *kaṛaṇju*) is not mentioned in the Tanjore inscriptions of the Chôḷas, it

[1] The same three obscure syllables are found at the beginning of the continuation of this inscription on page 227, where I had been unable to make them out owing to the injured condition of the stone, and had transcribed them as ಪುಣ್ಯ . . [ಶ್ರೀ]. Though the meaning of the word *pôyiḍu* is unknown, its occurrence in both places suggests that it is meant for a cross reference from the last paragraph of No. 70 to the first paragraph of No. 57.

is there presupposed by the fact that the Tamil term *mâ* (மா) is used to denote 'one tenth whenever it follows the word *mañjâdi* (= ½ *paṇa-idai* or *paṇattûkkam*).[1]

TEXT.

[1.] . . . . . [ய]ர[வி]பாடஅ[2] [மாஷெ]க்கு தப்பு[வ ர]ாயீ [க]ண்டன் மூவ்வ[ர]ாயீ கண்ட[ன்] க[ண்]ட நாடு கெ-

[2.] . . . . . ர[ன்][3] பூஜ்-ஹ்கிண்பயீஉத்தாஅக-வலூஹ்ராயிபதி[4] மஜவெட்டை கண்டருளிய தெவர[ர]-

[3.] . . . . . [வ்ர]யிராஜ்ய்ஃ பண்ணி அருளாகின்ற சகாவ்ஃ ஹுகாசுயிஅ/ இதன் மெல் செல்லாகின்ற கூயவஷவஷ்-

[4.] . . . . . ாயகபுணய்காலத்து பூஜ்-பகூத்து பஞ்சமியும் வாய-வாரமும் பெற்ற பூஜ்-பஞ்-கிகூத்ரத்து தஞ்சாஜ்[ர்]

[5.] . . . . . [*]மாத்ரத்து [5]ஆஸ்ரீவாயகவல-ஹ்ரத்து ஸௌணஸ்ரவஸீ புதஸ்ர வல்லஹதெவஸீ[6] திஸ்விஜ-[7]

[6.] யமாக வெணும் என்று கொடுத்த பெரிய பட்டம் ஒன்று எட்டரை மாறி பொ[ன்] தூக்கம் ஒன்றுக்கு பணஇடை ப[த்]தாக தூக்கம் இருபது [|*] பட்டம்

[7.] ஒன்று எட்டு மாறி தூக்கம் பதினெழு பண[இ]டை எட்டு [|*] பட்டம் ஒன்று எட்டு மாறி தூக்கம் ஆறு பணஇடை இரண்டு [|*] பட்டைக்காறை ஒன்று எட்டு

[8.] மாறி தூக்கம் இரண்டு [|*] சக்தபட்டைக்காறை இரண்டு எட்டரை மாறி தூக்கம் மூன்று [|*] மூக்குத்தி கிறை பணஇடை இரண்டு [|*] திருக்கண்-மலர் இரண்டு

[9.] ஒன்பது மாறி தூக்கம் ஒன்று [|*] பதக்கம் ஒன்று எட்டு மாறி தூக்கம் காறு [|*] கெஹ்தரபாலனுக்கு வெள்ளி பட்டம் ஒன்று தூக்கம் ஒன்று பண-இடை [|*]

TRANSLATION.

(*On the day*) of the *nakshatra* Pûrva-Phalgunî, which corresponded to a Wednesday and to the fifth *tithi* of the first fortnight, at the auspicious time of[8] . . . . . in the Kshaya *saṁvat*[*sara*] which was current after the Śaka year 1368, while . . . . . the destroyer of [hostile] kings, the disgracer[9] of those kings who break their word, the disgracer of the three kings (*of the South*), he [who takes] every country which he sees, [but never gives back a country which he has taken], the lord of the four oceans, (*viz.*) the eastern, southern, western and northern (*oceans*), who was pleased to witness the elephant hunt,[10] Dêvar[âya] . . . . . was graciously ruling the earth, —Vallabhadêvar, the son of Śauṇḍarasar of the . . . . . *gôtra* (*and*) of the *Âśvaláyana-sûtra*, gave [to the god at] Tañjâvûr (*the following presents*), with the desire

[1] Compare page 36, note 1, and page 66, note 1.

[2] Read அரி(ய)ரய, as in Vol. I, No. 81, text line 2.

[3] Read கண்ட நாடு கொண்டு கொண்ட நாடு குடாதான், as in Vol. I, No. 81, text line 5 f.

[4] Read வபஹீஉத்தாஅக-வஸ்ஸீ-உத்ர. [5] Read சூலஹாயக.

[6] After this word is a blank space which might have contained about nine syllables.

[7] Read திஸ்ரஜ.

[8] The syllables ாயக which are preserved before புண்ய்காலத்து, show that either *Uttarâyaṇa* or *Dakshiṇâyaṇa* has to be supplied.

[9] See *Ep. Ind.*, Vol. III, p. 40, note 3.

[10] This *biruda* appears to imply that *khêdâ* operations were carried on in the time of the Vijayanagara kings.

to accomplish the conquest of the world (*dig-vijaya*) :— One large diadem (*paṭṭa*), (*containing*) twenty *túkkam* of gold of eight and a half (*degrees*) fineness,[1]— at the rate of ten *paṇa-iḍai* to one *túkkam*; one diadem, (*containing*) seventeen *túkkam* and eight *paṇa-iḍai* (*of gold*) of eight (*degrees*) fineness; one diadem, (*containing*) six *túkkam* and two *paṇa-iḍai* (*of gold*) of eight (*degrees*) fineness; one neck-ring (*paṭṭaikkâṛai*), (*containing*) two *túkkam* (*of gold*) of eight (*degrees*) fineness; two joined neck-rings, (*containing*) three *túkkam* (*of gold*) of eight and a half (*degrees*) fineness; (*one*) nose-ornament (*múkkutti*), weighing two *paṇa-iḍai*; two eyes for the idol (*tirukkaṇmalar*), (*containing*) one *túkkam* (*of gold*) of nine (*degrees*) fineness; one breast-ornament (*padakkam*), (*containing*) four *túkkam* (*of gold*) of eight (*degrees*) fineness. To (*the god*) Kshêtrapâla[2] (*he gave*) one silver diadem, (*weighing*) one *túkkam* and (*one*) *paṇa-iḍai*.

II.—INSCRIPTIONS OF THE PALLAVA DYNASTY.

No. 72. Cave inscription at Vallam.

The rock-cut Śaiva shrine at Vallam near Chingleput[3] bears two Tamil inscriptions. One of them, which belongs to the 13th century A.D., is engraved on the lower portion of the right door-pillar.[4] It records the gift of a lamp in the 14th year of Sakalabhuvana-chakravartin Kôpperuñjiṅgadêva[5] (*i.e.*, Kô-Perum-Siṁhadêva) to the temple of Vayandîśura (*i.e.*, Vasantêśvara) at Vallam in Valla-nâḍu, (a subdivision) of Kaḷattûr-kôṭṭam.[6] The second, very archaic inscription is engraved on the upper portions of both door-pillars and records that the temple was built by Skandasêna, the son of Vasantapriyarâja, who was a vassal of Mahêndrapôtarâja. From the later inscription of Kôpperuñjiṅgadêva, it follows further that Skandasêna called the temple Vasantêśvara after

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[1] *Máṛi* appears to be synonymous with *máṛṛu*, which occurs in the inscriptions No. 3 and No. 59.

[2] The same deity is referred to in No. 1, paragraph 33, and No. 43, paragraph 2.

[3] Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 191.

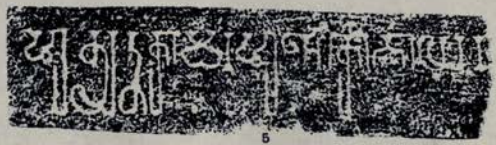
[4] This inscription (No. 186 of 1892), opens as follows:—

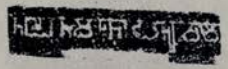
[1.] சகலபு[வ]னச்ச[க்*]கர-
[2.] வர்த்திகள் [ஸ்ரீ]கெ[ர்*]-
[3.] ப்பெருஞ்சிங்க-
[4.] தெவர்க்கு யாண்டு
[5.] ய்ச[ஂஆவது] க[ள]த்தூர்-
[6.] க்கொள[ட்]டத்து வல்லகாட்டு வல்ல-
[7.] [த்]து உடையப[ர்*]ர் திருவயற்கிழமு[டை]-
[8.] [ய] கையனுற்கு . . . . . .

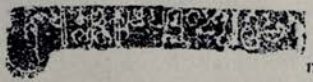
[5] This king ascended the throne about Śaka 1165-66, as may be concluded from an inscription on the east wall of the Abhishêkamaṇḍapa in the Aruḷâḷa-Perumâḷ temple at Little Kâñchî (No. 38 of 1890), which begins thus:— ஸ்வஸ்தி ஸ்ரீ ஶகாஸ்ஸு ஆயிரத்தொருநூற்று எண்பத்திரண்டின் மெல் செல்லாநின்ற சகலபுவனச்சக்கரவர்த்திகள் ஸ்ரீகொப்பெருஞ்சிங்[கதே]வற்கு யாண்டு ய்ச[ஂஆவது] வ்ருஶிக-காயற்று சுவாவகாசத்து த்ரயோதஶியும் கா[யி]ற்றுக்கிழமையு[ம்] : "Hail! Prosperity! On Sunday, the tenth *tithi* of the second fortnight of the month of Vṛiśchika in the 18th year (*of the reign*) of Śakalabhuvana-chakravartin Śrî-Kôpperuñjiṅgadêva, which was current after the Śaka year 1182." The remainder of the date is built in. Other inscriptions of Kôpperuñjiṅgadêva are found at Chidambaram (Madras G.O., 27th July 1888, No. 745, Public, p. 5), at Tiruviḍaimarudûr (No. 135 of 1895), and at Drâkshârâma (No. 419 of 1893).

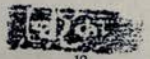
[6] This district is the 20th in Mr. Crole's list, *Chingleput Manual*, p. 439. It owes its name to Kaḷattûr, now a large village after which the next Railway station south of Chingleput is called; see *Ind. Ant.*, Vol. XXI, p. 197, note 1. Tirukkaṛukkuṉṟam was situated in Kaḷattûr-kôṭṭam; see *Ep. Ind.*, Vol. III, p. 279.

Dharmaraja Ratha Inscriptions.
(Vol. I, Nos. 1 to 17.)









Trichinopoly Cave Inscription.
(Vol. I, No. 34.)

Vallam Cave Inscription.
(Vol. II, No. 72.)

E. HULTZSCH.

SCALE ·09.

Negative by Wiele and Klein, Madras and Bangalore.

Photo., S. I. O., Calcutta.

his father Vasanta. Mahêndrapôtarâja, whose vassal Vasanta professes to be, must have been a Pallava king. This is already suggested by the first part of his name, which occurs twice in the list of the Pallavas, as far as it is known (Vol. I, p. 11). The second part of the king's name, Pôtarâja,[1] forms part of Îśvarapôtarâja,[2] as the Pallava king Paramêśvaravarman I. is called in a grant of Vikramâditya I. (Vol. I, p. 145), and of Nandipôtarâja,[3] which is used as an equivalent of Nandivarman in the Kaśâkûḍi plates (No. 73 below, line 90). Finally, the *birudas* which the king receives in the Vallam cave-inscription, have their parallels in other Pallava inscriptions. With Lalitâṅkura compare Lalita and Nayâṅkura in the Dharmarâja Ratha inscriptions (Vol. I, p. 3). Śatrumalla and Guṇabhara occur also in the two cave-inscriptions on the Trichinopoly rock (Vol. I, p. 29). Though *birudas* are a somewhat unsafe basis for identification, it may be provisionally assumed that both the Trichinopoly cave-inscriptions of Guṇabhara, *alias* Śatrumalla, and the Vallam cave-inscription of Mahêndrapôtarâja belong to one of the two Pallava kings called Mahêndravarman, *i.e.*, to the first half of the seventh century of our era.[4]

Text.

A. On the left pillar.

[1.] பகரப்பிடுகு வனிதசங்குரன

B. On the right pillar.

[2.] சத்துருமம்மல்லன் குணபரன்
[3.] மயெந்திரப்பொத்தரசு அடியான்
[4.] வயந்தப்பிரியரசரு மகன் கந்தசெனா-
[5.] ன் செயிவித்த தெவகுலம் [‖*]

Translation.

Kandaśêṇan (Skandaśêna), the son of Vayandappiriaresaru (Vasantapriyarâja), the servant of Pagâppiḍugu[5] Laḷidâṅguran (Lalitâṅkura) Śatturummallan (Śatrumalla) Kuṇabaran (Guṇabhara) Mayêndirappôttaresaru (Mahêndrapôtarâja), caused (*this*) temple (*dêvakula*) to be made.

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[1] *Pôta* in Sanskrit and *pôttu* in Tamil mean 'the sprout (of a plant)' and are thus synonymous with *pallava*, 'a sprout,' from which the Amarâvatî pillar inscription (Vol. I, No. 32, verse 8) and the Kaśâkûḍi plates (No. 73 below, verse 17) derive the name of Pallava, the supposed ancestor of the Pallava dynasty.

[2] In the Kaśâkûḍi plates (No. 73 below), both the first and second Paramêśvaravarman are called Paramêśvarapôtavarman.

[3] Compare Nandipôtavarman and Narasiṁhapôtavarman in the Vakkaleri plates, Vol. I, p. 146. Mr. Venkayya has published a Kâñchî inscription of the 18th year of Nandippôttaraiyar (*Madras Christian College Magazine* for August 1890), and a Chôḷa inscription at Tirukkaṟukkuṉṟam, which refers to Vâtâpi-koṇḍa Naraśiṅgappôttaraiyar, *i.e.*, Narasiṁhavarman I., the conqueror of Vâtâpi (*Ep. Ind.*, Vol. III, p. 277).

[4] Since this was written, Mr. Venkayya has shown, on the basis of certain facts reported in the *Periyapurâṇam*, that the Mahêndrapôtarâja of the Vallam inscription is probably identical with Mahêndravarman I.; see *Ep. Ind.*, Vol. III, p. 277 f.

[5] *I. e.*, 'the thunderbolt which cannot be split.' The second member of this *biruda* is the Telugu-Kanarese *piḍugu*, 'a thunderbolt.' Compare the village name Mâṟapiḍugudêvi-chaturvêdimaṅgalam (No. 69, paragraph 103, and No. 70, paragraph 92), and Ka[ḍu]mbiḍugusêri, the name of a quarter of Mâmallapuram (Vol. I, p. 66).

No. 73. Kaśâkudi plates of Nandivarman Pallavamalla.

On the 30th April 1891, Professor Julien Vinson, of Paris, was good enough to send me a reprint[1] of his paper *Spécimen de Paléographie Tamoule*, which contains an analysis of, and extracts from, the subjoined copper-plate inscription. The original plates had been discovered in 1879 at Kaśâkûdi, 4 kilometres from Kûraikkâl (Karikal),[2] by M. Jules de la Fon, of Pondicherry. Professor Vinson's paper, which is based on a tracing prepared by M. de la Fon, convinced me of the importance of the inscription and induced me to apply through Government to His Excellency the Governor of the French Settlements in India for a loan of the original plates. This request was most graciously and promptly complied with. After I had transcribed the plates and prepared impressions of them, they were returned to their present owner.

The Kaśâkûdi copper-plates, eleven in number, are strung on a ring. On this is soldered the royal seal, with the figure of a bull which faces the left and is surmounted by a *linga*. The bull was the crest of the Pallavas,[3] while their banner bore the figure of Śiva's club (*khaṭvâṅga*).[4] The Grantha and Tamil characters of the inscription resemble those of the Kûram plates (Vol. I, No. 151). The major portion of the inscription is in the Sanskrit language (lines 1 to 104). The particulars of the grant are repeated, with considerable additions, in the Tamil language (ll. 104 to 133). The concluding portion of the inscription is again in Sanskrit (ll. 133 to 138), with a short parenthetical note in Tamil (l. 137).

The immediate object of the inscription is to record the grant of a village, made in the 22nd year of the reign (ll. 80 and 105) of the Pallava king Nandivarman (verses 27 and 30, and l. 79). As in other Pallava copper-plate inscriptions, the grant proper is preceded by a panegyrical account of the king's ancestors, which adds a large number of new details to our knowledge of the Pallava history. After nine benedictory verses, the author names the following mythical ancestors of the Pallava dynasty:—

Brahmâ (v. 10).
|
Aṅgiras (11).
|
Bṛihaspati (12).
|
Śamyu (13).
|
Bharadvâja (14).
|
Drôṇa (15).
|
Aśvatthâman (16).
|
Pallava (17).
|
Aśôkavarman (19).

This last king can scarcely be considered a historical person, but appears to be a modification of the ancient Maurya king Aśôka. Then follows a passage in prose, which informs

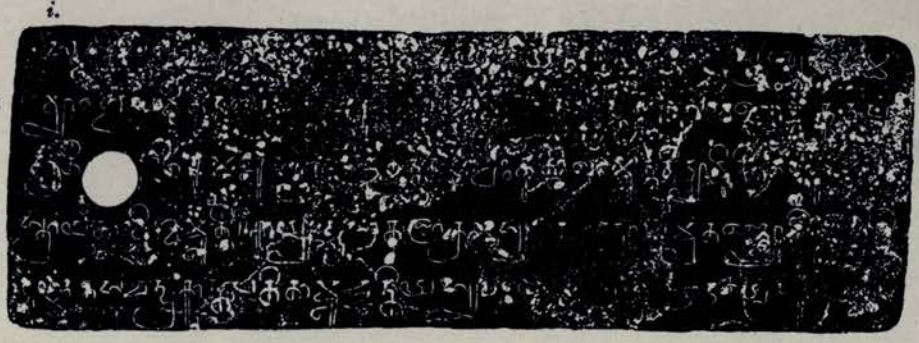
[1] The pages are numbered 433 to 469.

[2] On copper coins which bear the name of this place in Tamil characters, see *Ind. Ant.*, Vol. XXI, p. 327. See also p. 295 above, note 2.

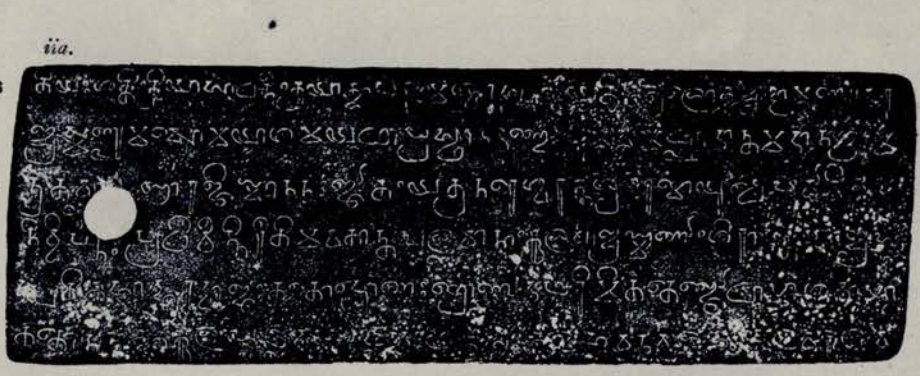
[3] See verses 9 and 24 of this inscription, and Vol. I, p. 23, note 2.

[4] See verse 24, and Vol. I, p. 146.

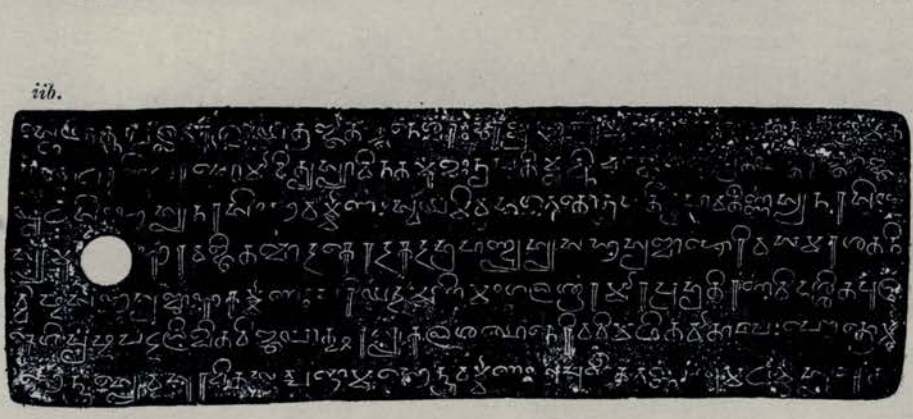
i.



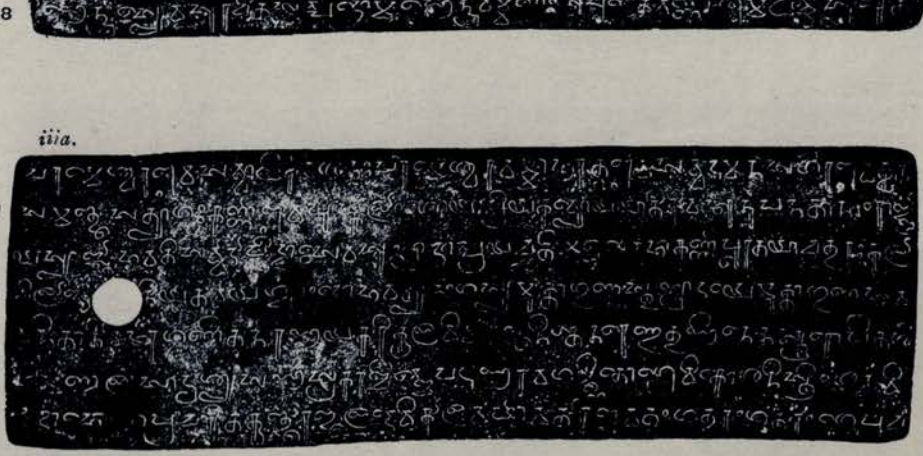
iia.



iib.



iiia.



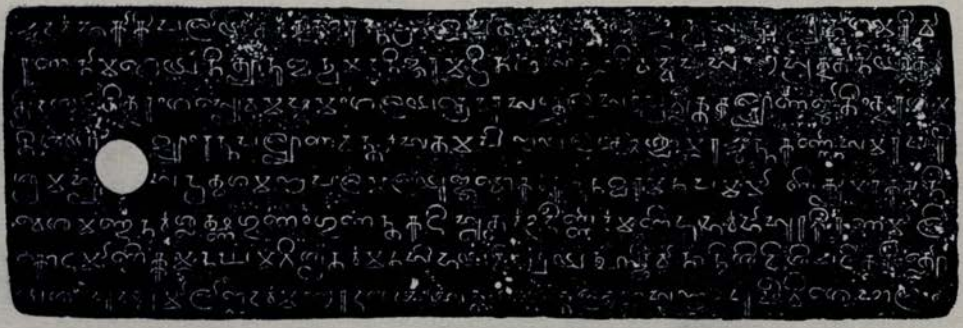
E. HULTZSCH. SCALE ·6. Photo., S. I. O., Calcutta.

Reg. No. 476, Govt. Ep.—Mar. 94.—655.

iiib.

iva.

ivb.



va.

us that, after this Aśôkavarman, there ruled a number of other Pallava kings, *viz.*, [S]kandavarman, Kal[i]ndavarman, Kâṇagôpa, Vishṇugôpa, Vîrakû[r]cha, Vîrasiṁha, Siṁhavarman, Vishṇusiṁha and others (l. 48 f.). Some of these names actually occur in the inscriptions of that ancient branch of the Pallavas, whose grants are dated from Palakkada, Daśanapura and Kâñchîpura, *viz.*, Skandavarman, Siṁhavarman, Vishṇugôpavarman,[1] and Vîrakôrchavarman.[2] The Amarâvatî pillar-inscription (Vol. I, No. 32) mentions two kings named Siṁhavarman. But the order in which these names are enumerated, is completely different in each of the three available sources for the history of the early Pallavas, *viz.*, the Amarâvatî pillar, the early copper-inscriptions, and the prose introduction of the Kaśâkûdi plates. For this reason, and on account of the summary manner in which the early kings are referred to by the author of the Kaśâkûdi inscription, it is a mistake to derive a regular pedigree from the latter, as was done by Professor Vinson (*l.c.*, p. 453); and it must be rather concluded that, at the time of Nandivarman, nothing was known of the predecessors of Siṁhavishṇu, but the names of some of them, and that the order of their succession, and their relation to each other and to the subsequent line of Siṁhavishṇu, were then entirely forgotten.

With verse 20 we enter on historical ground. The list of kings from Siṁhavishṇu to the immediate predecessor of Nandivarman agrees with the Udayêndiram plates of Nandivarman Pallavamalla (No. 74). Siṁhavishṇu appears to have borne the surname Avanisiṁha, and is stated to have defeated the Malaya, Kalabhra, Mâlava, Chôḷa, Pâṇḍya, Siṁhala and Kêraḷa kings.

His successor Mahêndravarman I. "annihilated his chief enemies at Puḷḷalûra" (v. 21). The 'chief enemies' were probably the Chalukyas, who, in their turn, considered the Pallavas their 'natural enemies.'[3] As Puḷḷalûr is the name of a village in the Conjeeveram tâlluqa,[4] it appears that the Chalukya army had made an inroad into the Pallava dominions, before it was repulsed by Mahêndravarman I.

His son Narasiṁhavarman I. is reported to have conquered Laṅkâ, *i.e.*, Ceylon, and to have captured Vâtâpi,[5] the capital of the Western Chalukyas. The Kûram and Udayêndiram plates supply the name of the conquered Chalukya king, Pulakêśin or Vallabharâja, *i.e.*, Pulikêśin II.[6] The conquest of Ceylon to which the Kaśâkûdi plates refer, is confirmed from an unexpected source. From the 47th chapter of the *Mahâvaṁsa* [7] we learn that the Singhalese prince Mâṇavamma lived at the court of king Narasiṁha of India and helped him to crush his enemy, king Vallabha. The grateful Narasiṁha supplied Mâṇavamma twice with an army to invade Ceylon. The second attack was successful. Mâṇavamma occupied Ceylon, over which he is supposed to have ruled from A. D. 691 to 726. As both the Pallava inscriptions and the *Mahâvaṁsa* mention the war with Vallabha

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[1] Dr. Fleet's *Kanarese Dynasties*, p. 16. Vishṇugôpa of Kâñchi was a contemporary of Samudragupta (*Gupta Inscriptions*, p. 13). A Prâkṛit grant of Śiva-Skandavarman, a Pallava king of Kâñchi, has been published by Dr. Bühler (*Ep. Ind.*, Vol. I, p. 2 ff.). Another Prâkṛit grant (*Ind. Ant.*, Vol. IX, p. 100 ff.) belongs to the reign of Vijaya-Skandavarman. An archaic Chôḷa inscription at Tirukkaṛukkuṇram mentions Skandaśishya, who was probably a Pallava king (*Ep. Ind.*, Vol. III, p. 277).

[2] *Ep. Ind.*, Vol. I, p. 397 f. [3] See Vol. I, p. 146, text line 38. [4] No. 182 on the *Conjeeveram Taluk Map*.

[5] From a Tirukkaṛukkuṇram inscription we learn that he assumed after this conquest the surname Vâtâpi-koṇḍa, 'who took Vâtâpi;' see *Ep. Ind.*, Vol. III, p. 277.

[6] See Vol. I, p. 145.

[7] Wijesinha's *Translation of the Mahâvaṁsa*, p. 41 ff. This reference was first noticed by Mr. Venkayya; see *Ep. Ind.*, Vol. III, p. 277.

and the conquest of Ceylon, the identity of Narasîha and Narasiṁhavarman I. can hardly be doubted. As, however, the latest date of Pulikêśin II. is A.D. 642,[1] the accession of Mâṇavamma must have taken place about half a century before A.D. 691.[2]

No details are given about the reign of Narasiṁhavarman's son Mahêndravarman II. The latter was succeeded by his son Paramêśvarapôtavarman I. who, as we know from the Kûram and Udayêndiram plates, defeated the Western Chalukya king Vikramâditya I. at Peruvaḷanallûr. The Kaśâkûḍi plates do not contain any historical information about him, nor about his son Narasiṁhavarman II. and his grandson Paramêśvarapôtavarman II.

According to the Udayêndiram plates, the next king, Nandivarman, was the son of Paramêśvaravarman II. The Kaśâkûḍi plates contain an entirely different account of Nandivarman's parentage. In line 72, he professes to be "engaged in ruling the kingdom of Paramêśvarapôtarâja;" and in verse 27, he is said to be ruling, at the time of the inscription, the kingdom of Paramêśvarapôtavarman II., *i.e.*, to have succeeded or supplanted the latter on the throne, and to have been "chosen by the subjects." This plebiscite may have taken place after the death of the legitimate king; or, more probably, Nandivarman may have been an usurper who ousted and destroyed him and his family. At any rate, he was a remote kinsman of his predecessor. For, he was the son of Hiraṇya (verses 9 and 30) by Rôhiṇî and belonged to the branch (*varga*) of Bhîma (verse 30). According to verse 28, this branch of Bhîma took its origin from Bhîmavarman, who was the younger brother of Siṁhavishṇu. The names of three princes who intervened between Bhîmavarman and Hiraṇya, are recorded in the same verse. The name Hiraṇyavarma-Mahârâja occurs several times in a much obliterated inscription of the Vaikuṇṭha-Perumâḷ temple at Kânchîpuram. At the beginning of this inscription, Paramêśvarappôttaraiyar of the Pallava-vaṁśa is mentioned as deceased (*svargastha*). It is therefore not improbable that the inscription recorded the accession of Hiraṇyavarman or of his son Nandivarman after the death of Paramêśvarapôtavarman II. The latter may have been the founder of the Vaikuṇṭha-Perumâḷ temple, which is called Paramêśvara-Vishṇugṛiha, *i.e.*, 'the Vishṇu temple of Paramêśvara,' in another inscription of the Vaikuṇṭha-Perumâḷ temple.[3] With the addition of the new branch, the list of the later Pallavas stands as follows:—

Unnamed ancestor.

1. Siṁhavishṇu.	Bhîmavarman.
2. Mahêndravarman I.	Buddhavarman.
3. Narasiṁhavarman I.	Âdityavarman.
4. Mahêndravarman II.	Gôvindavarman.
5. Paramêśvarapôtavarman or Paramêśvaravarman I.	Hiraṇya.
6. Narasiṁhavarman II.	8. Nandivarman.
7. Paramêśvarapôtavarman or Paramêśvaravarman II.	

[1] *Ep. Ind.*, Vol. III, p. 2, Table.

[2] In my *Annual Report* for 1891-92, p. 5, footnote, I have noted a similar error of about half a century in the Singhalese chronology for the period between Râjêndra-Chôḷa I. and Kulôttuṅga-Chôḷa I.

[3] This fragment contains the date . . . . . ⅛-18 ... and refers immediately after to a golden vessel given to the temple by Danti[va]rma-Mahârâja. One of the Vaishṇava hymns of the *Nâlâyiraprabandham* glorifies the temple of Paramêśvara-Viṇṇagaram at Kachchi (*i.e.*, Kâñchi), by which the Vaikuṇṭha-Perumâḷ temple must be meant.

(Vol. I, No. 151.)

vb.

via.

vib.

viia.

viib.

E. HULTZSCH.

SCALE 6.

Reg. No. 791, Govt. Rp.—Mar. 91.—650.

Photo., S. I. O., Calcutta.

Other forms of the name Nandivarman are Nandipôtarâja (l. 90) and simply Nandin (l. 88). The form Nandipôtavarman occurs in the Vakkalêri plates,[1] which refer to the defeat of the Pallava king by the Western Chalukya king Vikramâditya II., and the form Nandippôttaraiyar in an inscription of his 18th year in the Ulagalanda-Perumâl temple at Kâñchîpuram.[2] He bore the sovereign titles *Mahârâja* and *Râjâdhirâja-paramêśvara* and the *birudas* Kshatriyamalla, Pallavamalla (l. 78), and Śrîdhara (verse 29). According to verse 30, he was a devotee of Vishṇu. At the request of his prime-minister (l. 89), Brahmaśrîrâja (l. 91) or Brahmayuvarâja (ll. 103 and 106), the king gave the village of Koḍukoḷḷi (ll. 99, 105 f.) to the Brâhmaṇa Jyêshṭhapâda-Sômayâjin (l. 93) or (in Tamil) Śêṭṭiṟeṅga-Sômayâjin (l. 108 f.), who belonged to the Bharadvâja (l. 94) or Bhâradvâja (l. 108) *gôtra*, followed the *Chhandôgasûtra* (ll. 94 and 108), and resided at Pûṉiya (l. 95) or Pûṉi (l. 108), a village in the Toṇḍâka-râshṭra (l. 95). The village of Koḍukoḷḷi, on becoming a *brahmadêya*, received the new name Êkadhîramaṅgalam (l. 100). It belonged to Ûṟṟukkâṭṭu-kôṭṭam (l. 105) or (in Sanskrit) Undivana-kôshṭhaka (l. 98), a subdivision of Toṇḍâka-râshṭra, and was bounded in the east and south by Pâlaiyûr, in the west by Maṇaṟpâkkam and Koḷḷipâkkam, and in the north by Veḷimânallûr (ll. 98 f. and 111 ff.). Connected with the gift of the village was the right to dig channels from the Śêyâṟu or (in Sanskrit) Dîrasarit, the Veḷkâ or Vêgavatî, and the tank of Tîraiyaṉ or Tîralaya (ll. 101 f. and 115 ff.).

Of these geographical names, the following can be identified. Toṇḍâka-râshṭra is, — like Toṇḍîra-maṇḍala, Tuṇḍîra-maṇḍala and Tuṇḍâka-vishaya,[3] — a Sanskritised form of the Tamil term Toṇḍai-maṇḍalam. One of the 24 ancient divisions (*kôṭṭam*) of the latter was Ûṟṟukkâṭṭu-kôṭṭam, which owed its name to Ûṟṟukkâḍu, a village in the present Conjeeveram tâlluqa.[4] This *kôṭṭam* was divided into four subdivisions (*nâḍu*), one of which was Pâlaiyûr-nâḍu.[5] The head-village of this subdivision, Pâlaiyûr, appears to be identical with the village of Pâlaiyûr, which formed the south-eastern boundary of the granted village, and perhaps with the modern Pâlûr at the north-western extremity of the Chingleput tâlluqa.[6] The western boundary of the granted village, Maṇaṟpâkkam, would then be represented by the modern Mêlamaṇappâkkam.[7] For the granted village, Koḍukoḷḷi, itself and for the two remaining villages which formed its boundaries, no equivalents are found on the maps at my disposal. The village at which the donee resided, Pûṉi, may be the modern Pûṇḍi, which belongs to the Conjeeveram tâlluqa,[8] but is in close proximity of Pâlûr and Mêlamaṇappâkkam in the Chingleput tâlluqa. The proposed identification of these three villages is made more probable by the reference, made in the Kaśâkûḍi plates, to two rivers near which the granted village of Koḍukoḷḷi was situated. Of these, the Vêgavatî or Veḷkâ passes Conjeeveram and falls into the Pâlâṟu near Villivalam.[9] The Śêyâṟu forms the southern boundary of the modern Conjeeveram tâlluqa and joins the Pâlâṟu opposite Mêlamaṇappâkkam, which I have identified with Maṇaṟpâkkam, the western boundary of Koḍukoḷḷi.

The executor (*âjñapti*) of the grant was Ghôraśarman (ll. 103 and 106), and the author of the Sanskrit portion, which, as in the Kûram plates (l. 89) and the Udayêndiram plates (ll. 101 and 105), is called a *praśasti* or eulogy, was a certain Trivikrama (verse 31).

[1] Vol. I, p. 145 f.
[2] See p. 341, note 3.
[3] See p. 312, note 6.
[4] No. 112 on the *Conjeeveram Taluk Map*.
[5] See Mr. Crole's *Chingleput District Manual*, p. 438.
[6] No. 71 on the *Chingleput Taluk Map*.
[7] No. 72 on the same map.
[8] No. 341 on the *Conjeeveram Taluk Map*.
[9] No. 93 on the same map.

To the Sanskrit portion is affixed a Tamil endorsement (l. 104 f.), which directs the inhabitants of Ûrṟukkâṭṭu-kôṭṭam to execute the order of the king. The subsequent Tamil passage (l. 105 ff.) records that, on receipt of the royal order, the representatives of Ûrṟukkâṭṭu-kôṭṭam marked the boundaries of the granted village under the guidance of their headman, and formally assigned all rights to the donee. Another Tamil sentence (l. 132 f.) states that the grant was executed in the presence of the local authorities (?), the ministers and the secretaries.

Then follow, in Sanskrit, three imprecatory verses (l. 133 ff.) and the statement that the document was written by His Majesty's great treasurer (l. 136). The inscription ends with a docket in Tamil (l. 137) and a few auspicious Sanskrit words.

Text.

Plate I.

[1.] स्वस्ति [॥*] जयति [1]ज[ग]त्त्रयजन्म[स्थि]तिसंहृतिकारणम्परब्रह्म[2] [।*] सत्यमनन्तमनादि ज्ञाना-

[2.] त्मकमेकममृतपदम् ॥ [१*] मायावि[ना] येन पदत्रयार्थिना सद्यः प्रवृद्धेन पुनर्व-

[3.] लेर्म्मेखे [।*] विचक्रमे त्रिर्ज्जगतस्स्वसात्कृतो[3] स वोस्तु भूत्यै [4]भगवान्त्रिविक्रम[ः*] ॥ [२*] मौलावि-

[4.] न्दुधरः फण[ा]धरधर[ः*] स्कन्धे भवानीधरो वामे कामधरः प्रण[म*]न्निरते गंगाधरो

[5.] मूर्द्धनि [।*] मूत्तो[5] धूळिधरो गळे गरधरः केशेषु वेणीधरः पाणो[6] शूलधरो हरः

[6.] पुरहरः पुष्णातु वो मङ्गलम् ॥ [३*] कण्ठे कौस्तुभकाळिकाभरणेयोश्छायाम्परामिश्र-[7]

[7.] तौ दैत्यद्वंसनचक्रपट्टसधरौ श्यामावदातौ रुचा [।*] श्रीगौरीविलसत्कटाक्षविशिख-

Plate IIa.

[8.] व्यायामरोमाञ्चितो[8] पायास्त्वाम्भवतस्त्रिविक्रमहरो[9] सम्पृक्तदेहान्तरौ ॥ [४*] पत्मा[10] पत्म[ा]-

[9.] सीना पत्मोज्वलपाणिपत्मयुगळा[11] वः [।*] श्रीत्या पश्यतु करिणा[12] करधृतकनकघटसुस्नाना [॥ ५*]

[10.] [द]ष्ट्वा ललि[।*]टे नयनम्भ्रियेव[13] कामो न(ा) यामीश्वर [इ]त्युपास्ते [।*] विष्णो[ः*] स्वस्रा सा भगव-

[11.] त्यलक्ष्मीमार्य्या कदार्य्या [14]क्षिणुता[त्*] क्षणेन ॥ [६*] कैलासगौरः [15]पृदुनागकक्ष्यः

[12.] प्रोद्भूत्तकर्ण्णो वृहदेकदन्तः [।*] मातङ्गवक्त्रो मदनिग्न(ने)नेत्रो भूयादविग्नाय विन[ा]-

[13.] यको वः ॥ [७*] ये देवा दिवि दानयागत[प]सां काले फलन्तन्वते ये देवा भुवि षट्सु

[14.] कर्म्मसु रतास्सत्याशिषस्संयनास्ते[16] देवा द्वितये कुलक्रमभुवा भक्त्या समाराधिताः पा-

Plate IIb.

[15.] यासुः परमेश्वराश्रितरं श्रीपल्लवानां कु[ल*]म् ॥ [८*] हिरण्यगर्भो जयति प्रजापति[ः*] श्रियः

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[1] Read जगत्त्रय°. [2] Read °संहृति°. [3] Read °स्कृती.
[4] Read भगवांस्त्रि°. [5] Read मूर्तौ. [6] Rend °हरी.
[7] Read °भरणयो°. [8] Read °भाश्रितौ. [9] Read पाणी.
[10] Read पद्मा पद्मा°. [11] Read पद्मोज्ज्वलपाणिपद्मयुगलः. [12] Read करिणी°.
[13] Read नयनं भियेव.
[14] The क्ष of क्षिणुता is the only instance in the whole inscription, in which that group looks like *kṣha*. In all other cases it resembles *tsha*.
[15] Read पृथु°. [16] Separate संयनाः । ते.

[16.] पतिश्शाकरकेतनः क्षितिम् [।*] सहेलकल्लोलसमुद्रवारणा[1] बलन्विपा यस्य [2]सप[न्न]वा-
[17.] रणाः ॥ [९*] स्वस्ति ॥ नमः श्रियै ॥ प्रथममजनि वेधा(:) ब्रह्मयोनिः स्वयम्भूर्ब्रह्मिननयन-[3]
नाभेरुछ-
[18.] सत्पुण्डरीकात्[4] [।*] अकृतकवचनानान्तत्वतो[5] द्रष्टवर्त्मा सकलभुवनसर्ग्गव्यापृवि-
[19.] व्यग्रकर्म्मा ॥ [१०*] तस्मात्संगरितान्तगामिचरितो यज्ञेंगिरा जज्ञिवान्दीप्तागिरहुनाशनाददु-[6]
[20.] रितो[7] प्राणाशनः पाप्मनां [।*] सप्तर्षित्वमवाप्तवानृषिद[ष]: [8]काक्ष्वातपः प्राप्तवान् पुत्रो
[21.] मानस हाप[9] तामसतरुच्छेदात्यैटंकोत्तमः ॥ [११*] तस्मादंगिरसो गिरा[10] (॥) रसनिविन्नी-
तिप्रजा-[11]

Plate IIIa.

[22.] नाम्पतिश्चक्रे यं गुरुमात्मसात्सुकृतिनाम्भर्त्ता त्रिधामाग्रजः [।*] यत्प्रज्ञावलसंश्रयेण
[23.] सुरतक्रीडां सुरस्त्रीजनो चत्ते[12] स्वैरमसंस्मरन्दिनकृतसम्पद्विपद्व्याहतिम् ॥ [१२*] शंयुश्शुभं[यु]-
[24.] रनहंयुरजाय[ता]स्मादंहोविघातकृदहर्प्पतितुल्यतेजाः [।*] अन्तर्हिते शिखिनि दै-
[25.] वतहव्यवाहो भूत्वा व्यधत्त शिखिकृत्यमपि स्ववीर्य्यान्[13] [॥ १३*] गोत्रस्य कर्त्ता गुणगौर-
[26.] वेण श्रीपछवानाम्मुनिरस्य सूनुः [।*] जातो भरद्वाज इति त्रिवेदी या[14] पस्यानि स्माद्विनिभा-
न्त[वो]-
[27.] भिः[15] ॥ [१४*] द्रोणोभवद्बुद्धि[ण]हि[व] ततः कुरूणान्द्रोणाभिधानकलशाम्बुजलब्धजन्मा
[।*] [ए]णम-
[28.] जिनोपहितजित्वरवेदिकेतुर्नाणास्त्रवेदचतुरर्ण्णवपारदृश्वा ॥ [१५*] तस्माद्यस्मि[न्कु]ह्वचनि[17] कृष्णा-

Plate IIIb.

[29.] र्जुनभीमाश्शस्त्रत्यागश्चकुरविघ्नम्भयनिघ्न[ा][:*] [।] [18]विश्वस्तानाद्विश्वसनीयो मुनिरासीदश्वत्थामा
[30.] मन्मथशत्रोरवतारः ॥ [१६*] जातस्ततः स्वपदशंकितमानसेन शक्रेण तम्प्रति विसर्ज्जि-
[31.] [19]तमेनकायामापछवैरनभिमृष्टसमुद्रनेमिः श्रीपछवस्सपदि पछ[व*]संस्तरेषु [॥ १७*]
[32.] तेजः परम्ब्राह्ममनूत्थितोपि[20] स [21]क्षात्रमुच्चैरभजत्स्वभावि [।*] अम्भोधरादप्युप[ल*]ध्वज-
[33.] न्मा दाहात्मको नन्वशनिः प्रकृत्या ॥ [१८*] अशोकयज्ञानमतः [22]शिनीशात्सशोकयन्संयति स-
[34.] म्मुखीनान् [।*] [23][य]शोकलंकन्दधसिन्दुदासो[ऽप्य]शोकवर्म्मा तत आविरासीन्[24] ॥ [१९*]
ततः प्रभृत्यस्व-
[35.] ण्डकलभुवनमण्डलान्मसात्करणखण्डितविक्रमप[र]:[25] परिपालितसकलवर्ण्णाश्रमव्यवस्था-

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[1] Read °वारणां बलद्विषा. [2] Read सपत्न°.

[3] The word नयन is entered below the line, and the place at which it has to be inserted, is marked by a cross (*hamsapāda*) above the line.

[4] Read °रीकात्. [5] Read °नां तत्त्वतो द्रष्ट°. [6] Read दीप्तामिनः स हुताश°.

[7] Read °रितः. [8] Read काङ्क्षा°. [9] Read एव.

[10] Read गिरां. [11] Read °निधिनीति°. [12] Read चत्ते.

[13] Read °वीर्यात्. [14] Read यः. [15] Read °निभो तपोभिः.

[16] Read °भवद्बुद्धिण एव. [17] Read °न्कुरुते. [18] Read विश्वस्तानां वि°.

[19] Separate °मेनकायाम् । आप°. [20] Read ब्राह्मकुलोत्थितोपि ? [21] Read °भुवीर°.

[22] Read शिनीशात्सशोकयन्संयति स्व°. [23] Read यशो ऽकलङ्कं दधदिन्दुमासो ऽप्य°. [24] Read °रासीत्.

[25] Read °मण्डलात्मसा°.

Plate IVa.

[36.] विशेष[ः*] प्र(व)भविष्णुः[1] विष्णोरंशावतार हावे[2] वंशावतार[ः*] पल्लवानान्निखिलभुवनपाव-

[37.] नतया गंगावतार इव च निर्म्मलस्समवर्त्तत [।*] यत्रोद्भूता[ः*] सर्व्वेपि सर्व्वत्राविहत[3]शक्तयो[4]

[38.] महासेनाः पावकजन्मानः[5] पन्मोङ्गवास्सुब्रह्मण्याः कुमारा इव ये[6] गुजबलविपुलप्र-

[39.] तापानलशोषिताशेषद्विषदवार्य्य(ा)वीय्याण्णवार्ण्णसः[7] प्रकीर्ण्णनिर्म्मलकीर्त्तिचन्द्र-

[40.] कानिष्कालितसकलकलिकालकलककालुष्याः[8] समुन्नतचरितातिशयाचलोद-

[41.] यसंवर्द्धितमित्रमण्डलानुरागा युवतिजनहृदयहारिण[ं]व[ं]गुरायमाण[ं]व[ं]पुः[9]

[42.] सौन्दर्य्याश्चन्दनतरव इ[व][10] दक्षि[णा]शाविवर्द्धमानसौरभास्तुरतर[ं]व[ं*] इवानन्यतेजोविलं-[11]

Plate IVb.

[43.] [12]धितान्मच्छाया[ः*] पूषण इव परहितैकरा [भा]स्वन्तश्च शब्दागमा[13] इव प्रकृतिप्रत्ययागमोपेता

[44.] निरपवाद्[14]वृद्धिगुणेश्च[15] नन्दना [16]अव्यपारिजाता घनागमा [17]अव्यजळाश्चक्रवाळपर्व्वतपर्य्यन्त[ं][18]

[45.] सप्तद्वीपसप्तसागरालंकृतां [19]सकलान्दिवमिव दिवपेतिः[20] गुवम्भुवस्पतयो भुञ्जते[21] [।*] [ये]-

[46.] षाश्च [22]समस्तशास्त्रशस्त्रनिर्ज्जितोर्ज्जितसमितयः[23] अमितविक्रमाः क्रमार्ज्जितधर्म्मक-

[47.] र्म्माणा[24] स्खण्डितकलयः पण्डितमनयः[25] लक्षितमूर्त्तयो रक्षितकीर्त्तयस्समस्तवसुन्धरो-[26]

[48.] द्वहवधुरन्धरस्कन्धाः [27]कन्द[ं]व[ं]र्म्मकलन्दवर्म्मकाणगोपविष्णुगोपवीरकूर्च्चवीरासिहर्ग्गिह-[28]

[49.] वर्म्मविष्णुसिंहप्रभृतयश्शत्रुधूम(केम)केतवो[29] मित्रमात्रहेतवः सर्व्वैमर्य्याक्षसेनवः[30]

Plate Va.

[50.] [केतगे][31] व्यतीयुरवनिप[ति*]यः [।*] तदनु क[ं]दनकर्म्मव्यावृतश्शात्रवाणा[32] (।।) अभव-

दवनि[र्सि]-

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[1] Read प्रभविष्णुर्विष्णो°. [2] Read इव.

[3] The त of विहत is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

[4] Read पद्मो°. [5] Read भुज°.

[6] The ण्ण of वीय्याण्ण is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line; read °वीर्य्यार्णवार्णसः.

[7] Read °निष्कासित° and °कलङ्ककालुष्याः. [8] The व of वपुः is corrected from पु.

[9] The व of इव is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

[10] The *anusvâra* of लं is found at the commencement of plate *IVb*. [11] Read °तास्म°.

[12] The two syllables शब्दा are entered below the line, and the place at which they have to be inserted, is marked by a cross above the line.

[13] Read निरपवादवृद्धिगुणाश्च. [14] Read अव्य°. [15] Read अव्य°.

[16] The *anusvâra* is found at the commencement of line 45.

[17] The क of सकला is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

[18] Read दिवस्पतिर्भुवं भु°. [19] Read भुञ्जते. [20] Read समस्तशस्त्रशास्त्र°.

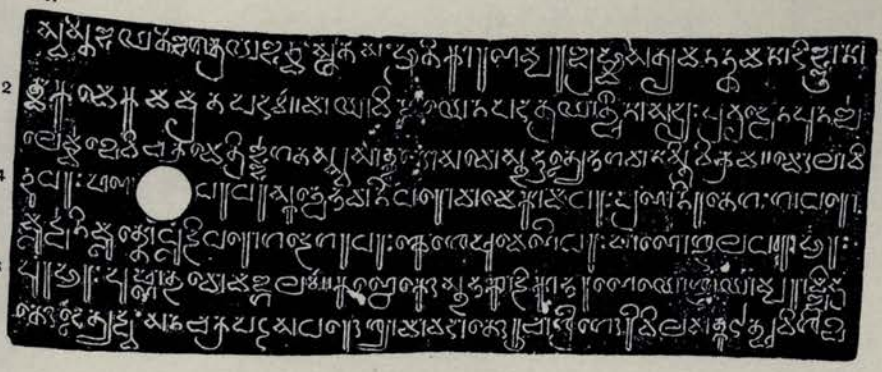
[21] Read °समितया ऽमित°. [22] Read °कर्म्माणः. [23] Read °भन्नयो.

[24] Read °कीर्तयः स°. [25] Read स्कन्दवर्मकलिन्दवर्म°. [26] Read °वीरकूर्च°.

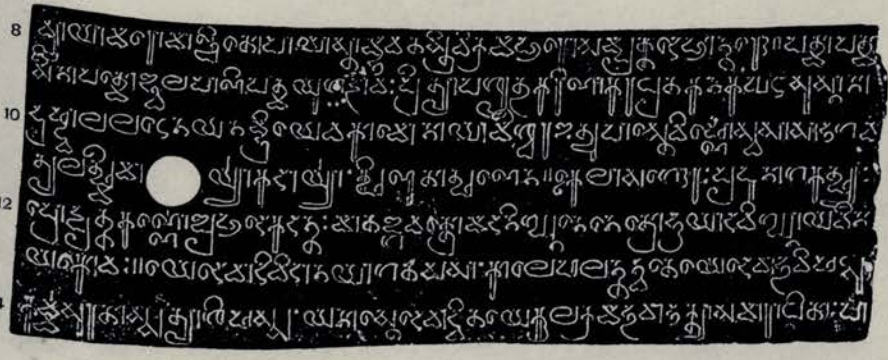
[27] The two syllables केम are already cancelled in the original by two horizontal strokes placed above them.

[28] Read °केतवः. [29] Read काले गते (?) व्यतीयु°. [30] Read °व्यापृतः शात्रवाणामभव°.

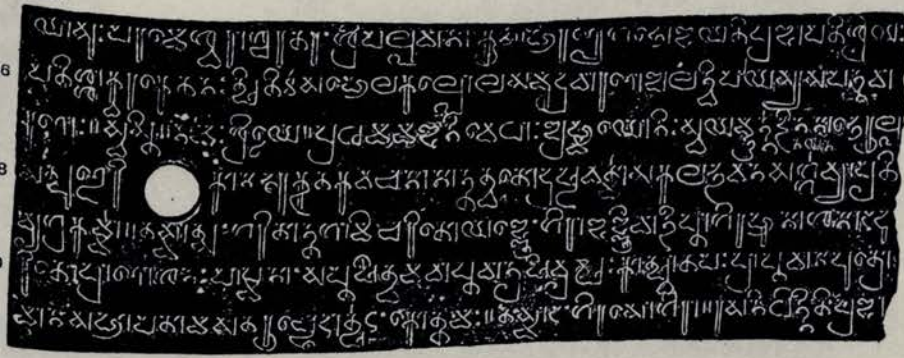
i.



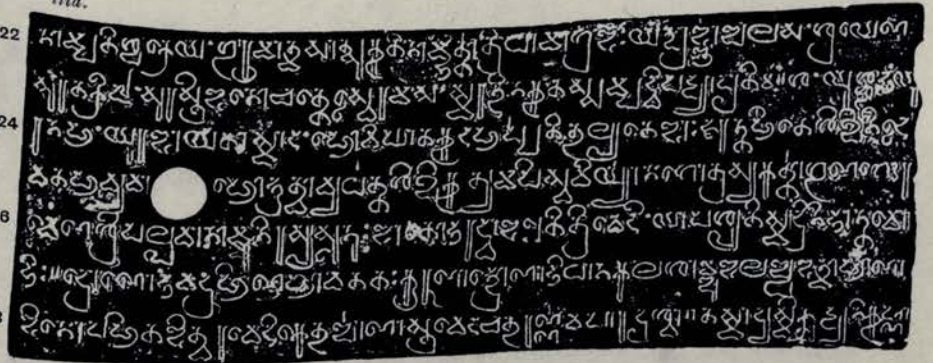
iia.



iib.



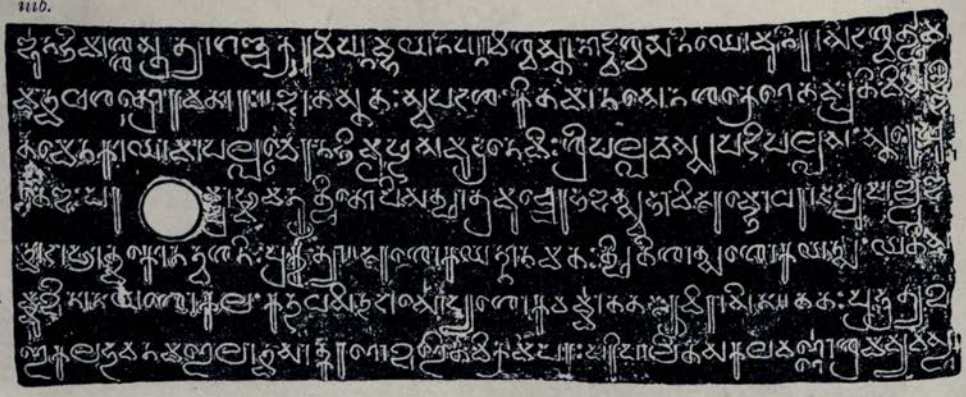
iiia.



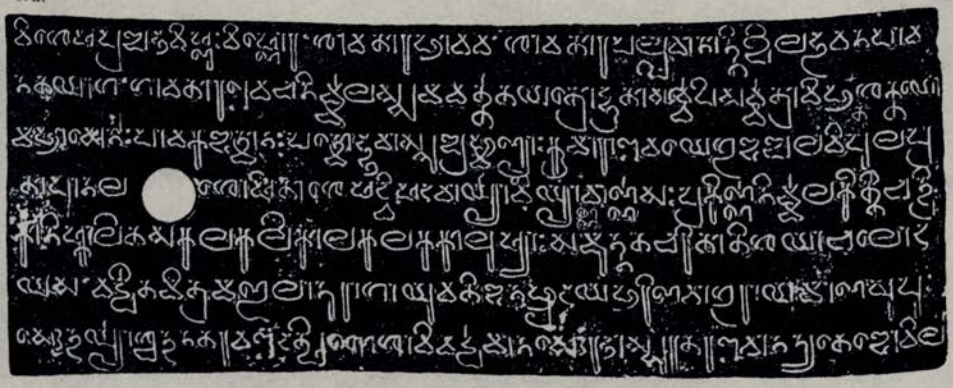
E. HULTZSCH. SCALE 6. Photo., S. I. O., Calcutta.

Reg. No. 748, Govt. Epi.—Mar. 94.—555.

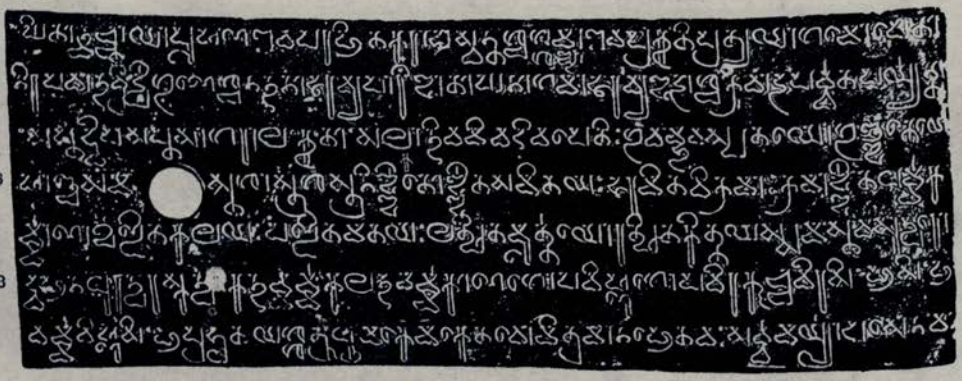
iiib.



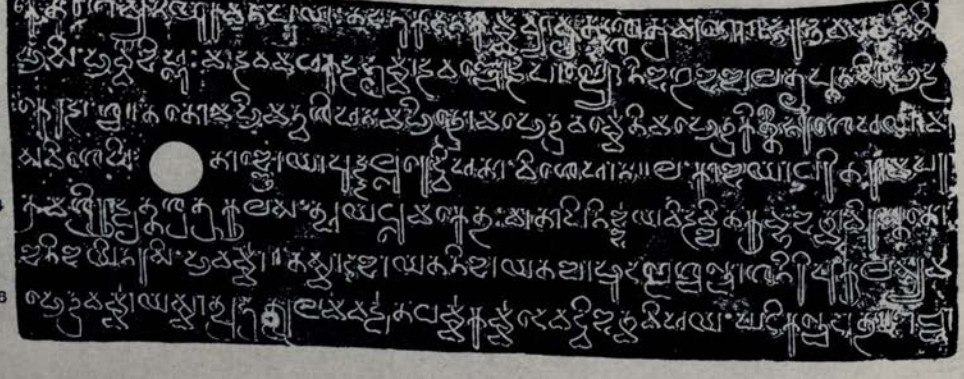
iva.



ivb.



va.



[51.] ह: सिंहर्[वि]ष्णु:[1] [।*] म[।]ळवमथ[2] कळभ्रर्म्माळवचोळपाण्ड्यौ निजगुजबलनृपान्[3] सिंह[ळं]
[52.] केरळांश्च ॥ [२०*] ततो महीमन्वशिषन्महीन्द्रो महेन्द्रवर्म्मेति महेन्द्रकीर्त्ति[:] ।*] अशे-
षयामा-
[53.] स विशेषिताज्ञो या[4] पुळ्ळलूरे द्विषतां विशेषान् ॥ [२१*] लंकाजयाधरितसमपर[।]-
[54.] क्रमश्री रुद्र[ज]त्रश्रत्रुकुलसंक्षयधूमकेतु:[5] [।*] वातापिनिर्जयविळम्बितकुम्भजन्मा[6] वीरस्तवो-
[55.] जनि जयि[7] नरसिंहवर्म्मा ॥ [२२*] तस्मादजायत निजप्रथतबाहुदण्डश्चण्डाशनी रिपुकुलस्य म-
[56.] हेन्द्रवर्म्मा [।*] यस्मात्प्रत्यलमवर्द्धत[8] धर्म्मकर्म्म देवद्विजन्मविषयं घटिकश्च[10] दातु[:*] ॥ [२३*]
इच्छा-

Plate Vb.

[57.] [11]धेयसकलावनिपाललोक[:*] पश्चाद्बभूव परमेश्वरपोत्तवर्म्मा [।*] भूति[12] परां वहति
[58.] भूपतिर्वृष[।]को[13] खट्वाग केतुरचलस्थिरदुष्टो यः ॥ [२४*] देवब्राह्मण[स]त्कृतात्मविभ(।)वो
[59.] य[:] क्षत्रचूळामणिश्चतुर्व्वेद्यमवीवीधन्[14] स्वसटिकाम्[15] भूदेवताभक्तितः [।*] [स]म्प्राप्ते[16] नरसि-
[60.] ह[क]। स्ववपुषा नाम्रा च [17]दिग्व्यापिना जात[:*] श्रीपरमेश्वरस्य सकलस्यांग[।]वर्त[।]रस्ततः
[॥ २५*]
[61.] एता धनानि दैतानि[18] यशोधनानि जेता कलेर्विलसितानि बभूव तस्मात् [।*] नेता नयस्थ ध-[19]
[62.] र्म्माधिकृतस्य मार्ग्ग[20] पाता जगति[21] परमेश्वरपोत्तवर्म्मा [॥ २६*] तस्य प्रशास्ति पदगृद्धिमदा
समुद्र[।*]-
[63.] दाज्ञावलेव जितशत्रु वृत: प्रजाभि: [।*] मान्यो वयेन मनु तं प्रति[22] नन्दिवर्म्मा विस्ती-
र्ण्णपल्लव कु]-

Plate VIa.

[64.] लाम्र्ण्णवर्ण्णचन्द्र[:*] ॥ [२७*] षष्ठ[:*] श्रीसिंहविष्णोरनु पत्तिरनुज: प्राभवद्नन्दिवर्म्मा देव[:*]
श्रीवृद्धव-
[65.] र्म्मा बुधजनमहित: पञ्चम: पल्लवेन्द्र: [।*] तुर्य्यश्चादित्यवर्म्मा तुलितकुलि[श]भृ[च]स्य गोविन्द-
[66.] वर्म्मा तार्त्तियीको[23] द्वितीय: क्षितिभृद[सु]भृतां श्रीहिरण्यश्शरण्य: ॥ [२८*] संग्रामे विजय:
कळाप-
[67.] रिचये कर्ण्णसुत: कार्म्मुके रामो वारणतन्त्रवाह्यविषये वत्सेश्वर[:*] श्रीधर: [।*] कामो

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[1] Read सिंहविष्णुर्नृविष्णु:. [2] Read मलवमथ कळभ्रं मालवं चोळ°.
[3] Read निजभुजबलदृप्तै. [4] Read य:. [5] Read °श्चत्रु°.
[6] Read °विडम्बित°. [7] Read जयी. [8] Read °दण्डश्चण्डाशनी.
[9] Read °त्प्रभूत्य°. [10] Read घटिका च.
[11] The *é* of धेय appears to be corrected from वि; read विधेय. [12] Read भूति.
[13] The engraver appears to have altered पांको into पांक:; read °कङ्क: खट्वाङ्ग°.
[14] Read °भणिश्चातुर्वेद्यमवीविशत्. [15] Read स्वस्त्रशयां? [16] Read संप्राप्तो नरसिंहतां.
[17] The syllable दि is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
[18] Read दयितानि. [19] Read नयस्थ धि°. [20] Read मार्ग.
[21] Read जगन्ति. [22] Read मनु संप्रति. [23] Read तार्तीयीको.

[68.] वामविलोचनासु कवितावबद्धे[1] स [आ]द्यः कविस्तन्वावापविधौ[2] स्वयन्नयप्ररो धर्म्मः प्रजा-
[69.] रञ्जने ॥ [२९*] स्वामी नः पल्लवानां कुलभरणपटुस्तात्विकस्सार्वभौमो द्रव्यो[3] व्यायामविद्या-
[70.] विनयगुणगुरुर्व्वर्द्धते सार्द्धब्रह्मचा[4] [।*] हैरण्यो भीमवर्म्यो हरिचरणपरश्शुर्द्धमात्रन्ववा-[5]

Plate VIb.

[71.] यो लक्षण्यो रोहिणीज[ः*] [6][स्वल]भसुचरित्रो नन्दिवर्म्मा नरेन्द्रः ॥ [३०*] तेन खजाधिराज-
परमे-
[72] श्व[रेण] परमेश्वरपोतराजपदप्रशास्त[न]परेण[7] परमपदविषक्तव्यापृतोन्निद्रचे-
[73.] त[सा] परमेष्ठिपदपंकरुहयुगळविगळितधूळिधूसरशिरसा [8]वुवरस्कृतदेवब्र[।]-
[74.] ह्मणपूजनासनेन तिरस्कृतकलिकालकलिकापिळनाव्यसनेन[9] विवर्द्धमानप्रता-
[75.] पानलपरिशोषितामित्रमण्डलेन विवर्द्धमानानुरागरसपरितोषितमित्रमण्डले-
[76.] न [स]कलभुवनसाम्राज्यदीक्षा[द]क्षदक्षिणकरेण सर्व्वोर्व्वीभ्रन्मकुटमाणिक्यकोणशाण-[10]
[77.] ममृणितचरणयुगळेन पल्लवकुलनन्दनवनलक्ष्मीलतालळितवेष्टनकल्पवृक्षे-

Plate VIIa.

[78.] ण क्षत्रियमल्लेन पल्लवमल्लेन बप्पभट्टारकपादानुद्धचानवर्द्धमानमहिम्ना
[79.] नन्दिवर्म्मनाम्ना महागुणसलिलनिधिसलिल[स]म्वर्द्धनसोमराजेन[11] महाराजेन सा-
[80.] म्राज्य[संवत्स]रे[12] द्वाविंशे [व]र्त्तमाने छन्दःपारावारपा[र]गाय स्वरसमधुरसाम[ग]राय छन्दःकल्प-
[81.] व्याकरणज्योतिषनिरुक्तशिक्षाच्छन्दोविचितिषडंगसंशितस्वाद्धचायाद्धचय-[13]
[82.] नाय [14]पदधमवाक्यधर्म्मवस्तुधर्म्मवित्ताय[15] श्रुतिस्मृतिरसायनपानाय कर्म्मकाण्डज्ञ-
[83.] नकाण्डपण्डिताय लोकयुक्तिकलारकोशलापेशलाय[16] काव्यनाटकाख्यायके-[17]
[84.] तिहासपुराणपरिणताय किम्बहुना सर्व्वज्ञानविज्ञानतिष्णाताय[18] सर्व्वकर्म्मानुष्ठाननिष्ठि-

Plate VIIb.

[85] ताय सुवृत्ताय भुवनभवनदीपाय मानाभिजन(ा)सुजनाय निराकृतसमग्रतमस्तया[19] म-
[86.] द्धचमलोकैकमित्राय लोकमित्रेण सर्व्वगु[ण*]सारसन्दोहसागरगम्भीरेण श्रीम-
[87.] ता श्रीमता वपुष्मतायुष्मता परुषेवरभाषेण पुरुषविशेषेण बृहस्पति-[20]
[88.] नेव दिवस्पतेर्ब्भुवस्पतेर्ज्जननयनहृदयनन्दिनो नन्दिनः पल्लवपतेर्ज्जिस-[21]
[89.] र्श्वनीतिविनीतेन विद्वन्मुख्येन मुख्यमल्लि[ा*] धीरेण वीरेण ब्रह्मक्षत्रमर्य्यि[22] श्रीयमवि-

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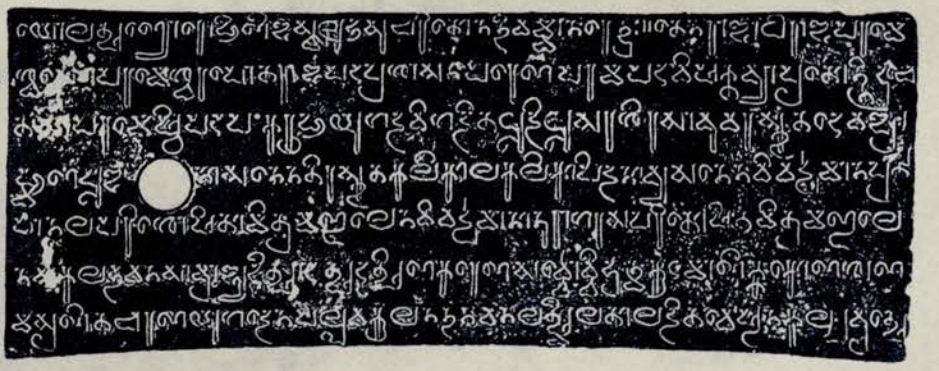
[1] Read °बन्धे. [2] Read °स्तन्त्रालाप°. [3] Read भव्यो.
[4] Read °मृद्वया. [5] Read °परः शुद्ध°. [6] Read सुलभ°.
[7] राज is corrected from वर्म्म by the engraver. [8] Read पुरस्कृत°.
[9] Read °कलिकालकालिकापीडनव्यसनेन ? [10] Read °भ्रन्मकुटमाणिक्य°. [11] Read °संवर्धन°.
[12] The word संवत्सरे is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
[13] Read °छन्दोविचिति°. [14] Read पदधर्म°. [15] Read °वस्तुधर्मविदे.
[16] Read °कलाकौशलपेशलाय. [17] Read °ख्यायिके°. [18] Read °निष्णाताय.
[19] Read °समस्त°. [20] Read बृहस्पति°. [21] Read °पतेर्निसर्गनीति°.
[22] Read °र्श्यौ श्रिय°.

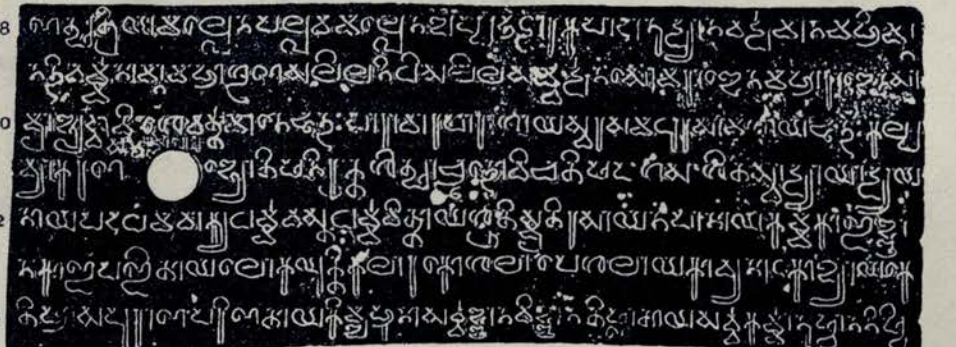
vb.

via.

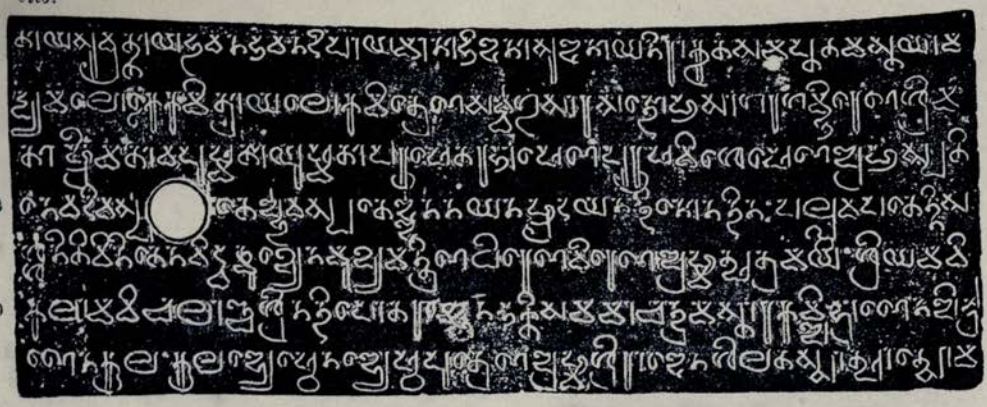
vib.



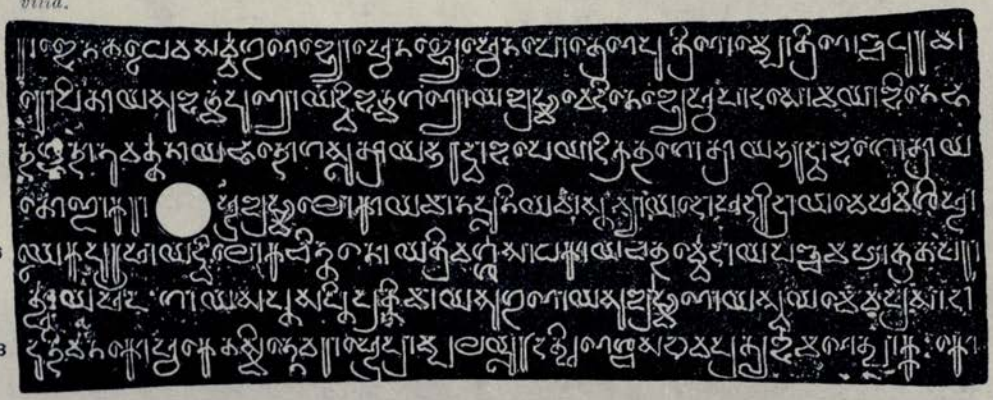
viia.



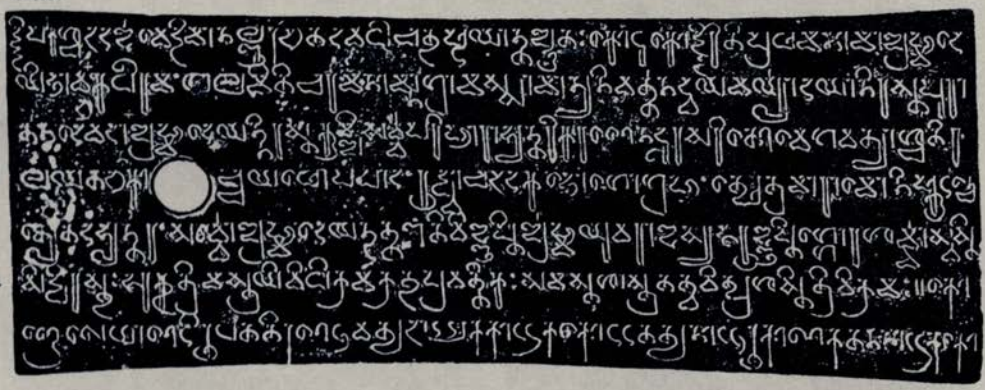
viib.



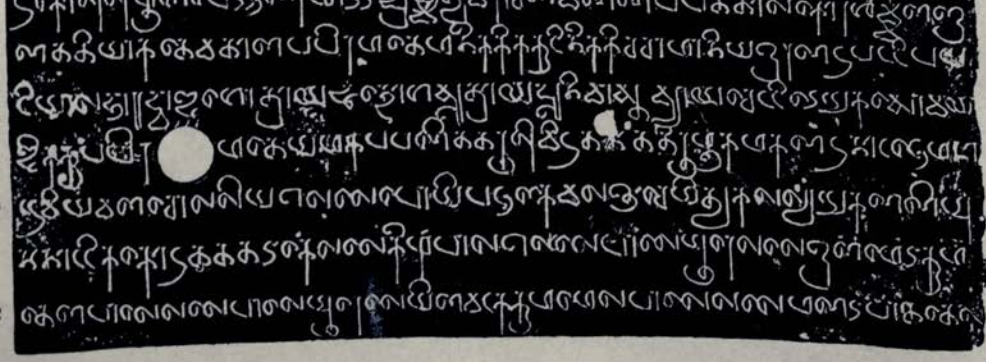
viiia.



viiib.



ixa.



[90.] कलामविचलाश्च श्रीनन्दिपोतर[ाज्ञ]ा(न)ाभक्ति(सम)माचन्द्रमस्तारकम्बिभ्राणेन वि[भ्र]ा-
[91.] णेन कुलं कुलज्येष्ठेन ज्येष्ठपुत्रेण ब्रह्मश्रीराजेन शीलतस्साक्षात्सोम-

Plate VIIIa.

[92.] राजेन तथैव[2] सर्व्वगुणज्योष्ठेन[3] ज्येष्ठेन पोत्रेण पुत्रिणाम्पोत्रिणाश्च[5] धुरमा-
[93.] रोपिताय सुजन्मपुण्याय द्विजन्मगण्याय[6] ब्रह्मवेदिने ज्येष्ठपादसोमयाजिने छ-
[94.] न्द[श्छ]न्दानुवर्त्तनाय छन्दोगसूत्राय भरद्वाजपेयादिक्रतुगोत्राय भरद्वाजगोत्राय
[95.] तोण्डाकराष्ट्रब्रह्मलोकायमानपूर्व्वनियवास्तव्याय दोषदरिद्राय वेषविशिष्टा-
[96.] यैकपुरुषाय द्विलोकचिन्तनोय[7] त्रिवर्ग्गसाधकाय चतुर्व्वेदाय पञ्चमहा[भू]तपरा-
[97.] य्यायि षडंगाय सप्तसन्तिम्र[ति]माय सुगुणाय सुब्राह्मणाय स्वयमेव प्रसादा-
[98.] दुन्दिवनकोष्टके तस्मिन्नेव राष्ट्रे [।*] प्राम्पलयूर्[8] [।*] दक्षिणश्च स एव [।*] प्रत्यङ् म-
णल्पाक्कः को-

Plate VIIIb.

[99.] ल्लिपाक्कश्च[9] [।*] उदङ् वेळिमानल्लूर् [।*] एतदवधिचतुष्टयान्तर्भूतः[10] कोटुकोळ्ळिरिति
प्रथमनाम्ना ब्रह्मदे-
[100.] यिभाव[11] एकधीरम[ग]लमिति चरमनाम्ना ग्रामस्तामान्यनिवर्त्तनद्वयमर्य्यादया निरस्तपुरा-
[101.] [12]त[न]देवदानब्रह्म[दे]यन्निरस्तकु[टु*]म्बि सर्व्वपरिहाराभ्यन्तरीकरणेन दूरसरितो वेगवत्याश्च तिर-[13]
[102.] लयत[टा]काच्च यथोपपादं रुद्धा च[14] उदक[भो]गो ग्रहं[15] क्षेत्रमारामो निष्कुटश्च-[16]
[103.] त्येतदभ्यन्तरं सर्व्वं ब्रह्मदेयन्दत्त इति विज्ञप्तिर्ब्रह्मयुवराजस्य [॥*] आज्ञप्तिग्गोरशर्म्मा[17] [॥*]
स्वस्ति
[104.] सिद्धिरस्तु(:) [॥*] अकृत्रिमस्वयंविधिक्रमकृतप्रवर्त्तिकः[18] [।*] समस्तशास्त्रतत्वविद्यशस्वि[कृत*]
त्रिविक्रमः ॥ [३१*] கொ-
[105.] ஞெலெ[19] யாண்டிருபத்திரண்டாவது [।*] ஊற்றுக்காட்டுக்கொட்டத்து காட்டாரு-
[ம்*]காண்க [॥*] தக்காட்டுக்கொ-

Plate IXa.

[106.] டுகொள்ளி முன்பெற்றுரை மாற்றி வுரஹதுவராசன்[20] விண்ணப்பத்தால் கொர-
ஶரூ-ன்ன-
[107.] ணத்தியாக தெவதானப்பிரமதெ[ய*]ம் கீக்கிக்குடி கீக்கிச்சாமாகிய இரண்டுபெட்டிப்ப-

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[1] The letter न has been already cancelled in the original by placing a horizontal stroke above it.

[2] Read तथैव. [3] Read °ज्येष्ठेन. [4] Read पौत्रेण.

[5] Read °णां पौत्रिणां च. [6] Read द्विजन्माग्रगण्याय. [7] Read °चिन्तनाय त्रिवर्ग°.

[8] Read प्राङ् पालैयूर्. [9] Read °पाक्कश्च. [10] Read °न्तर्भूतः कोटु°.

[11] Read °भावादेक°. The ए of एक is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

[12] The न of दान is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.

[13] Read तीर°. [14] Read चोदक°. [15] Read एहं.

[16] Read निष्कुटं चे°. [17] Read आज्ञप्तिर्गोरशर्मा. [18] Read °स्रयी° and °वर्तकः.

[19] Read ஜெ. [20] Read புவராசன்.

[108.] டியால் மாராஜமொகராய மஹொமவலஙகராய வமிவாவலவ்ராய செட்டிறெங்க-
வொயெ[ர*]-

[109.] ஜிக்குப்பிரமதெய[ம][ர*]கப்பணித்தருளி விதித்[த]த்திருமுகம் கண்டு காட்டொம் கா-

[110.] ட்டு வியவன் சொல்லிய எல்லெ[1] பொறி படாகை வலஞ்செறிது கல்லுங்கண்ணிய்[2]

[111.] க்காட்டிக்கொடித்ததற்கெல்லெ[3] [|*] கீழ்பால்எ[ல்]லெ[4] பாலெயூசெல்லெஇன் மெற்-
கும் [|*]

[112.] தென்பாலெல்லெ[5] பாலெயூசெ[ல்*]லெயின் வடக்கும் [|*] மெல்பாலெல்லெ[6] மண-
ற்பா[க்க*]த்தெல்-

Plate IXb.

[113.] லெயின்னும்[7] கொள்ளிபா[க்க*]த்தெல்லெயின்[7] கிழக்கும் [|*] வடபாலெல்லெ[8]
வெளிமான-

[114.] [9]லனூசெல்லெயின்[ெ]றற்கும் [|*] இக்காற்பெசொல்லெயுள்ளும்[10] அகப்ப[ட்]டீ கீர்கிவ-

[115.] [னு]ம் புன்செயியும் உடும்பெ[ர]டி ஆமை தவழ்வதெ[ல்]லாம் செயாற்ருலும்
வெ[ஃ]கா-

[116.] விளுலும் நிரைபனெரிய[ாது]க்கீ[ரீ](யி)க்[த வ]தி ஆற்றுக்காலும் வெள்[ளக்கா]-

[117.] லும் தொண்டிக்கொண்ணெப்[பெறுவார]ாகவு[ம்] [|*] [இ]க்கால்களுக்கு கொல-
கலுமும்

[118.] புழுதிபாமும் பெறுவதாகவும் [|*] இக்[ர]ல்களில் கூடை[11] [இதெ]த்துங்குள[ம்]கா-
ரத்தும் [கு]த்[தெ]-

[119.] த்தம் பண்ணியும் கொண்டுண்டார் கொக்கொள்ளும் தண்டப்படுவாகவும் [|*]
[12]ம[னையும்]

Plate Xa.

[120.] ம[னை*]ப்[ப]டப்பும் பிறவும் இவரும் இவர் வழிக்கண்ணுரும் மாடமும் மானிகை-
யும் சூ[ட்டொ] . .[13]

[121.] ல் [எ]டுத்(தி)துக்கொண்டிருக்கப்பெ[று]வாராக[வ]ம் [|*] [இ]வ்வு[ள்]ளிட்ட
வஸ்து-பரிசாரமுள்[ளா]க[ப்]-

[122.] பணித்தெம் [|*] இவ்வூர் பெத்த பரிசார[ம்] செக்கு[ம் தறியும் உ]ல்லியக்-
கூ[னியும் பிரமண[ரர]-

[123.] சக்காணமும் செங்கொடியக்கா[ண]மும் க[ல்]லக்[ல்]க்காணமும் கண்ணிட்டுக்காண-

[124.] [மு]ம் கதிக்காணமும் விசக்காணமு[ம்] சுசக்காணமும் அரிகொழியும்[14] கெவி-
விலெயு[ம்]

[125.] புட்டகவிலெயும்[15] பட்டிகைக்காணமும் இரும[பியும்][16] காயாடிகளும் தூதுவரும்
கணிகா[ர]-

[126.] த்திகளும் பண்ணுப்பாலெடுப்பாரும் புதுக்குளிக[ர]க்குற்றதுவெளியும் புல்லும் (இ)

Plate Xb.

[127.] இரு[ை*]யும்[17] கல்லாவும் கல்லெருதும் இருமபியும்[18] நாட்டுவகை இருமபியும்[18]
படாங்கழியும் கையி[ர]-

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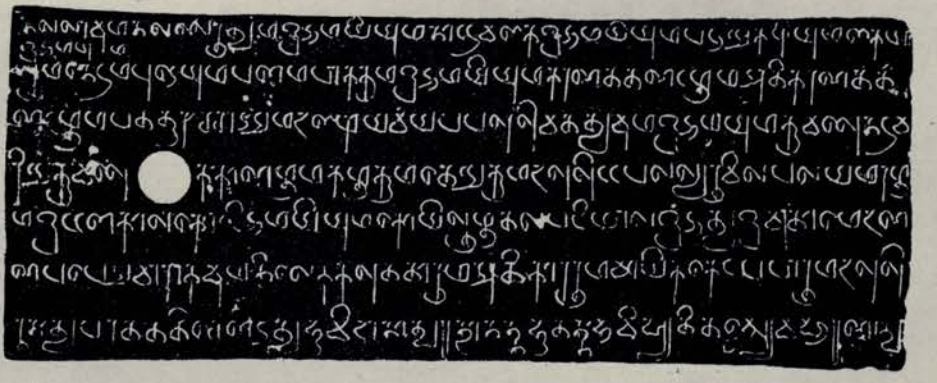
[1] Read எல்லெ.
[2] Read கள்ளிய.
[3] Read லெ.
[4] Read லெ பாலெயூசெல்லெயின்.
[5] Read லெ பாலெயூசெல்லெயின்.
[6] Read லெ.
[7] Read லெயின்னும்.
[8] Read லெ.
[9] Read ல்லூசெல்லெயின்.
[10] Read லெயுள்ளும்.
[11] Read கூடை இறை.
[12] Read மனை.
[13] The large Leydon grant (I. 313) reads சட்டொட்டால்.
[14] Read தெய்விலெ.
[15] Read விலெயும்.
[16] Read இருமையும்.
[17] This word is entered below the line, and the place at which it has to be inserted, is marked by a cross above the line.
[18] Read இருமையும்.

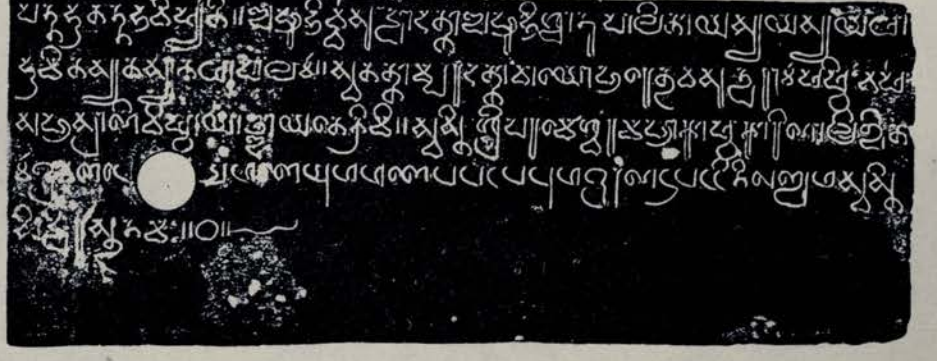
ixb.

xa.

xb.



xi.



[128.] [ஞ]ம் கெடும்புதையும்[1] பணம்பா(க்)கும் இருமையும்[2] கரணத்தண்டமும் அதி-
கரணத்த-

[129.] ண்டமும் பத்தார்ச்சாத்தும் உழையவயப்பள்ளிவத்தவும் இரு[ஷ*]மயும் [3]குல-
னைகிலை-

[130.] தி[யு*]க்கு[வ]னக்காணமும்[3] கழுகும் தெங்கும் உள்ளிட்ட பல்லுருவில் [4]பலய-
மரமு-

[131.] ம் இட்டன கால்கொ[ட்டி]ருமையும்[5] கொயிஞமுத[ல்]படி[ய]ால் இரு
இவர் தாமெ உண்-

[132.] ணப்பெறுவாராகவும் [॥*] [6]திலெக்கனத்தாரும் அதிகாரரும் [வா]யிக்கெட்ப்பாரும்
உள்ளி-

[133.] ருக்க பரதத்தி ெ[ச]ன்றது [॥*] भूमिदानात्परन्दानन्न भूतन्न भवि[ष्य]ति [।*] तस्यैव
हरणात्प[।]-

Plate XI.

[134.] पन्न भूतन्न भविष्यति ॥ [३२*] बहुभिर्वसुधा[7] दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य
यथा

[135.] भूमितस्य[8] तस्य तथा फलम् ॥ [३३*] [9]स्वतत्ताम्परदत्तां वा यो हरेतु[10] वसुन्धराम्
[।*] षष्टि[11] वर्ष-

[136.] सहस्राणि विष्ठायाञ्जायते क्रिमि[:*] ॥ [३४*] स्वस्ति श्रीपरमेश्वरमहाकाष्टकारिणा[12] लिखित-

[137.] म् [॥*] इ[ल]ன் பெறும[ெ]னயும்[13] மனைப்படப்பும் இரண்டு பட்டி கிலவும்
[॥*] स्वस्ति

[138.] सिद्धिरस्तु नमः ॥ o ॥—

TRANSLATION.

Hail! (*Verse* 1.) Victorious is the supreme Brahman, which is the cause of the production, stability and destruction of the three worlds; which is true, without end (*and*) without beginning; which consists of knowledge (*alone*); which is *one*; (*and*) which is the abode of immortality!

(2.) May that blessed Trivikrama (Vishṇu) grant you prosperity, who, at the sacrifice of Bali, deceitfully asked (*only*) for three steps (*of land*), but suddenly expanded (*and*) strode thrice, (*thereby*) appropriating the world!

(3.) May Hara (Śiva), the destroyer of Pura, increase your happiness, who bears the moon on his crest, who wears a serpent on his shoulder, who holds Bhavânî on his left, who bears affection to his worshipper, who bears Gangâ on his head, who wears ashes[14] on his body, who bears poison on his neck, who wears a braid in his hair, (*and*) who holds a spear in his hand!

(4.) May Trivikrama and Hara protect you, whose distinct (*but*) united bodies (*respectively*) bear on the neck the supreme splendour of two ornaments,— the *kaustubha* (jewel)

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[1] Read புறையும். [2] Read இருமையும். [3] Read குலனை.
[4] Read பழய. [5] Read ருமையும். [6] Read கிலை.
[7] Read °सुधा. [8] Read भूमिस्तस्य. [9] Read स्वदत्तां पर°.
[10] Read हरेत. [11] Read षष्टि. [12] Read °कोष्ठागारिणा.
[13] Read மனையும் மனை. [14] *Dhûli* seems to be used in the sense of *bhûti*.

and the black (*poison*),[1] hold a discus and a spear[2] for the destruction of the Daityas, are of black and white colour, (*and*) thrill with joy at the expansion (*of the eyes*) of Śrî and Gaurî, (*which emit*) coquettish glances (*resembling*) arrows!

(5.) May Padmâ (Lakshmî) regard you with fondness, who is seated on a lotus; whose pair of lotus hands is resplendent with a lotus; (*and*) whose excellent bath (*is poured from*) golden jars which are held by the trunks of (*two*) female elephants!

(6.) May that blessed Âryâ (Pârvatî), the sister of Vishṇu, instantly remove dire adversity,— whom Cupid does not approach, out of fear, it seems, because he has observed the (*third*) eye on (*her*) forehead (*and therefore takes her*) for Îśvara!

(7.) May Vinâyaka (Ganêśa) grant you freedom from obstacles, who is as white as the Kailâsa (*mountain*), whose girdle consists of a huge serpent, who has the face of an elephant, whose ears are large, who has a single big tusk, (*and*) whose eyes are (*half closed as if he were*) under the influence of rut!

(8.) May the race of the glorious Pallavas be protected for a long time by the supreme lords, those twofold[3] gods whom (they, *viz.*, the Pallavas) have worshipped with traditional devotion,— (*viz.*) the gods in heaven who timely reward gifts, sacrifices and austerities, (*and*) the gods on earth[4] who are engaged in the six duties, whose blessings are true, (*and*) who practise self-control!

(9.) The earth, surrounded by the rolling ocean, is conquered by the lord of men, who is the son of Hiraṇya (*and*) the lord of prosperity, whose crest is the bull, (*and*) the elephants of whose army ward off enemies.[5]

Hail! Adoration to Śrî! (10.) First, from the lotus which rose from the navel of Vishṇu, was born the Creator, whose origin is the (*supreme*) Brâhman; who is self-existent; who fully knows the meaning of the sacred texts; (*and*) who has performed the creation of the whole world.

(11.) From him was born at the sacrifice a son of the mind alone,[6] Aṅgiras, who fully carried out his promises; who was more brilliant than fire; who, being sinless, put an end to sin; who, being the chief of seers, obtained a place among the Seven Seers; who reached (*the highest degree of*) austerities that can be desired; (*and*) who was the best axe for cutting the tree of ignorance.

(12.) From this Aṅgiras (*came* Bṛihaspati), who was an ocean of speeches (*and*) the father of politics; whom (Indra) the lord of the gods[7] (*and*) elder brother of Tvidhâman

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[1] The word *kâlikâ*, 'blackness,' refers to the *kâlakûṭa* poison.

[2] According to Dr. Gundert's *Malayâḷam Dictionary*, *paṭṭasa* is another form of the Sanskrit *paṭṭiśa*, the Tamil forms of which are *paṭṭayam* or *paṭṭaiyam*.

[3] The plural *dvitayé* is used in the same sense in the *Raghuvaṁśa*, viii. 89, as quoted in Böhtlingk and Roth's *Sanskrit-Wörterbuch*, s.v. *dvitaya*:— द्रुमसानुमतां किमन्तरं यदि वायौ द्वितयेऽपि ते चलाः. Mallinâtha explains द्वितयेऽपि by द्विप्रकारे अपि.

[4] *I.e.*, the Brâhmaṇas (*bhûdêva*).

[5] This verse refers, without mentioning the name itself, to king Nandivarman, whose father was Hiraṇya; see verses 28 and 30. The epithets which the king receives in the first half of the verse, are at the same time surnames of Brahmâ, Vishṇu and Śiva, and thus hint a comparison of the king to each of these three gods. As the *Sâhityadarpaṇa* (pp. 103 and 107 of the Calcutta edition) expresses it, 'the ornament of *simile* is suggested' (उपमालङ्कारो व्यंग्यः); in another place (p. 109) the term *upamâ-dhvani*, 'suggestion of a *simile*,' is used for this figure.

[6] Compare Vol. I, No. 24, verse 2, where Aṅgiras is called the son of the mind of Brahmâ.

[7] *Sukṛitin* appears to be used for *sumanas*, 'a god.'

(Vishṇu), made his preceptor (*guru*); (*and*) relying on the power of whose intellect, the celestial women enjoy at ease amorous pleasures, without thinking of the rising and setting of the sun.

(13.) From him was born the fortunate (*and*) modest Śaṁyu, who destroyed sin (*and*) resembled the sun in brilliancy. When Fire had disappeared, (*he*) became the fire of the gods and performed even the action of fire through his own power.

(14.) His son was a sage called Bharadvâja, who became the founder of the race (*gôtra*) of the glorious Pallavas by the power of (*his*) virtues, (*and*) who mastered the three Vêdas, which resemble mountains, by (*his*) austerities.

(15.) From him came Drôṇa, the preceptor[1] of the Kurus, who was produced from the semen[2] (*of* Bharadvâja) in a pitcher called *drôṇa*; whose victorious banner was an altar painted on the skin of a black-buck; (*and*) who completely mastered (*the four branches of*) the science of archery,[3] which resemble the four oceans.

(16.) From him came the sage Aśvatthâman, who was an incarnation of (Śiva) the enemy of Cupid; who deserved the confidence of the inhabitants of the world; (*and*) at the rising of whose anger, Krishṇa, Arjuna and Bhîma became terrified (*and*) threw down (*their*) weapons without any opposition.

(17.) The glorious Pallava, (*during whose rule*) the earth was untouched (*even*) by the smallest calamity,[4] was suddenly born to him on a litter of sprouts (*pallava*)[5] by (*the nymph*) Mênakâ,[6] that had been sent to him by Śakra (Indra), who was afraid of (*losing*) his position (*on account of the sage's austerities*).

(18.) Though born from a race of Brâhmaṇas, he possessed in the highest degree the valour of the Kshatṛiyas, which was inherent in him. Does not the thunderbolt possess by nature the quality of burning, though it springs from the cloud?

(19.) From him was produced Aśôkavarman, who removed the distress of suppliant kings, (*but*) who distressed those who faced (*him*) in battle, (*and*) who, though bright as the moon, possessed a spotless fame (*while the moon has a spot*).

(*Line* 34.) From him descended the powerful, spotless race of the Pallavas, which resembled a partial incarnation of Vishṇu, as it displayed unbroken courage in conquering the circle of the world with all its parts, (*and*) as it enforced the special rules of all castes and orders, and which resembled the descent of the Gaṅgâ (*on earth*), as it purified the whole world.

(*Line* 37.) All (*the kings*) sprung from this (*race*) possessed power that was everywhere irresistible, large armies, pure descent, birth from a lotus,[7] (*and*) great piety, (*and therefore*) resembled Kumâra, whose spear is everywhere irresistible, (*who is also called*) Mahâsêna, who is the son of Fire, who invented (*the array of the army in the form of*) a lotus,

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[1] This meaning of *druhiṇa* is not found in the dictionaries. In Vol. I, No. 24, verse 3, the corresponding word is *guru*.

[2] The dictionaries do not contain this meaning of *ambuja*.

[3] *Dhanûstra-vêda* is synonymous with *dhanur-vêda*.

[4] The same play on *Pallava* and *ápal-lava* occurs in the Kûram plates (line 11). The Udayêndiram plates (ll. 7 and 11) have *vipal-lava* instead of *ápal-lava*.

[5] The same popular etymology of the name Pallava is alluded to in Vol. I, No. 32, verse 8.

[6] According to Vol. I, No. 32, verse 5, the mother of Pallava was the nymph Madanî.

[7] See verse 10.

(*and who is also called*) Subrahmaṇya. The great fierceness,— that resembled fire,— of the power of their arms dried up,— like the water of the ocean,— the irresistible valour of all enemies. The spreading moonshine of their spotless fame removed the impurity of all the sins of the Kali age. Their extremely noble conduct and constant prosperity increased the affection of the crowd of their friends.[1] The beauty of their forms became the snare, in which,— like deer,— the hearts of young women (*were caught*). Their fame, like the fragrance of sandal trees, was pervading the southern region. The shadow of their (*royal parasol*) could not be crossed by the power of other (*kings*), just as the beauty of the celestial trees cannot be surpassed by the splendour of other (*trees*). They were full of splendour and kind to others, (*and therefore*) resembled the sun whose rays are beneficial to men. They experienced an increase (*âgama*) of the affection (*pratyaya*) of (*their*) subjects (*prakṛiti*), and possessed blameless riches (*vṛiddhi*) and virtues (*guṇa*), (*and therefore*) resembled the science of grammar, in which crude forms (*prakṛiti*), affixes (*pratyaya*) and augments (*âgama*) are treated, (*but*) in which (*the rules on*) *guṇa* and *vṛiddhi* are (*not*) without exceptions (*apavâda*).[2] They gave delight (*nandana*), but were without enemies (*apa-ari-jâta*); while the Nandana (*garden*) contains the *pârijâta* (tree). Though full of learning (*ghanâgama*), they were not dull (*jaḍa*); while the rainy season (*ghanâgama*) brings water (*jala*). As Indra the heaven, (*these*) lords of the earth enjoyed the whole earth, which is bounded by the Chakravâla mountain (*and*) adorned by the seven continents and seven oceans.

(*Line* 45.) Among these have passed away in bygone times [8] kaṇḍavarman, Kal[i]ndavarman, Kâṇagôpa, Vishṇugôpa, Vîrakû[r]cha, Vîrasiṁha, Siṁhavarman, Vishṇusiṁha and other kings, who won great battles by (*a knowledge of*) the science of all weapons, whose valour was immeasurable, who had received by inheritance (*the practice of*) meritorious acts, who destroyed (*the sins of*) the Kali (*age*), whose minds were learned, whose bodies bore auspicious marks, who preserved (*their*) fame (*free from blemishes*), whose shoulders were fit to bear the whole earth, who were (*evil*) comets to (*their*) enemies, who conferred honours on (*their*) friends, (*and*) who were the barriers of all good conduct.

(*Verse* 20.) Thereafter came Siṁha[vishṇu], the lion of the earth (*Avanisiṁha*), who was engaged in the destruction of enemies, (*and*) who vanquished the Malaya, Kaḷabhra, Mâḷava, Chôḷa and Pâṇḍya (*kings*), the Siṁhaḷa (*king*) who was proud of the strength of his arms, and the Kêraḷas.

(21.) Then the earth was ruled by a king called Mahêndravarman, whose glory resembled that of Mahêndra, whose commands were respected (*by all*), (*and*) who annihilated (*his*) chief enemies at Puḷḷaḷûra.

(22.) From him was born the victorious hero Narasiṁhavarman, who surpassed the glory of the valour of Râma by (*his*) conquest of Laṅkâ, who was a comet (*that foreboded*) destruction to the crowd of proud enemies, (*and*) who imitated the pitcher-born (Agastya) by (*his*) conquest of Vâtâpi.[3]

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[1] This sentence has a second meaning, which refers to the sun (*mitra*), but which it is useless to reproduce in the translation.

[2] A similar *śleśha* occurs in the description of the Valabhi king Dhruvasêna II.; *Ep. Ind.*, Vol. I, p. 91, note 28. See also *Śiśupâlavadha*, xix. 75; *Sâhityadarpaṇa*, paragraph 586; and Mr. S. P. Pandit's Preface to his edition of the *Raghuvaṁśa*, p. 45, note 1.

[3] The same comparison occurs in the description of the reign of Narasiṁhavarman I. in the Kûram plates (line 17) and in the Udayêndiram plates (l. 14).

(23.) From him was born Mahêndravarman, whose long arms were fierce thunderbolts to the crowd of enemies, (*and*) beginning with whom, meritorious acts for the benefit of temples and Brâhmaṇas and (*the use of*) the vessel of the donor [1] have highly prospered.

(24.) Then came Paramêśvarapôtavarman, to whose desires the crowd of all kings was subject. This wonderful (*king*) possessed high prosperity (*bhûti*), was the lord of men (*bhûta*), had a bull for (*his*) crest (*and*) a club on (*his*) banner, (*and*) possessed immovable firmness, [thus resembling Śiva, who wears sacred ashes (*bhûti*), is the lord of goblins (*Bhûta*), has a bull for his emblem and a club on his banner, and resides on the mountain].[2]

(25.) From him was born a complete incarnation of the blessed Paramêśvara, who equalled Narasiṁha both by (*the strength of*) his body and by (*his*) name (Narasiṁhavarman) that spread over the world. This crest-jewel of the Kshatriyas bestowed his wealth on temples and Brâhmaṇas (*and*) devoutly caused the goddess of the earth, who was in his possession, to be enjoyed by those familiar with the four Vêdas.[3]

(26.) From him came Paramêśvarapôtavarman, who obtained desired treasures, (*viz.*) treasures of fame; who conquered the coquettish ways of the Kali (*age*); who led the way of policy, which had been prescribed by Dhishaṇa (Bṛihaspati); (*and*) who protected the worlds.

(27.) At present his prosperous kingdom, in which enemies are subdued by the power of (*mere*) commands, is ruled as far as the ocean by Nandivarman, who was chosen by the subjects, who is worthy of honour on account of (*his*) wisdom, (*and*) who is the full-moon of the race of the Pallavas, which is as extensive as the ocean.

(28.) His sixth (*ancestor*) was the lord Bhîmavarman, who was the younger brother of, (*and reigned*) after, the glorious Siṁhavishṇu; the fifth Pallava ruler (*was*) the glorious king Buddhavarman, praised by wise men; the fourth (*was*) Âdityavarman, who resembled (Indra) the bearer of the thunderbolt; the third (*was*) Gôvindavarman; (*and*) the second lord of the earth (*was*) the glorious Hiraṇya, the refuge of men.

(29.) This Śrîdhara [4] resembles Vijaya (Arjuna) in battle, Karṇîsuta [5] in acquaintance with the arts, Râma in archery, the king of Vatsa [6] with respect to the science of elephants and to music, Kâma in (*the opinion of*) women, the first poet (Vâlmîki) in the composition of poetry, the master of policy (Bṛihaspati) himself in suggesting expedients, (*and*) Dharma (Yudhishṭhira) in delighting the subjects.

(30.) Increasing in prosperity is our lord, king Nandivarman, who is able to support the race of the Pallavas; who is a born emperor; who is handsome; who is a master both in the art of gymnastics and in the virtue of modesty; who is the son of Hiraṇya; who belongs to the branch (*varga*) of Bhîma; who worships the feet of Hari (Vishṇu);

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[1] *I.e.*, the vessel from which libations of water are poured out at donations. Compare the frontispiece of General Sir A. Cunningham's *Coins of Ancient India*, where such a vessel is figured in the hand of Anâthapiṇḍika.

[2] This is another case of *upamâ-dhvani*; see p. 354, note 5. The comparison with Śiva is based on the name of the king, Paramêśvara, which is at the same time one of the names of Śiva.

[3] *I.e.*, he made grants of land to learned Brâhmaṇas.

[4] This was evidently a *biruda* of Nandivarman.

[5] According to a quotation of the commentator on the *Kâdambarî* (Bombay edition of 1890, p. 40), Karṇisuta or Karaṭaka was the author of a treatise on the art of thieving, and was, along with his two friends Vipula and Achala and his minister Śaśa, mentioned in the *Bṛihatkathâ*. He is also referred to in the *Daśakumâracharita* (Bombay edition of 1883, p. 48).

[6] Compare Vol. I, No. 25, paragraph 29.

who is descended from a pure mother; who bears auspicious marks; who is the son of Rôhiṇî; (*and*) whose good deeds are numerous.

(*Line* 71.) While the twenty-second year of (*his*) reign was current, this *Râjâdhirâja-paramêśvara*, the *Mahârâja* called Nandivarman, who is engaged in ruling the kingdom of Paramêśvarapôtarâja; whose mind is clinging to, engaged in, and restless in (*the desire for*) supreme bliss; whose head is covered with dust that has dropped from the pair of lotus feet of the Lord (*Parameshṭhin*);[1] who worships the gods, the Brâhmaṇas, and (*others*) who are worthy of respect; who avoids the passions that oppress the people of the Kali age; who dries up (*his*) enemies by the fire of (*his*) growing valour; who refreshes (*his*) friends by the water of (*his*) growing affection; whose right hand is able (*to fulfil*) the vow of ruling the whole world; whose pair of feet is rubbed smooth (*as it serves as*) whetstones to the edges of the rubies in the diadems of all kings; who is gracefully embraced by the fortune of the Pallava race, (*and who therefore resembles*) the celestial tree, which is gracefully entwined by the creeper of the Nandana garden; the wrestler of warriors (*Kshatriyamalla*); the wrestler of the Pallavas (*Pallavamalla*); whose might is increasing in consequence of (*his*) meditations on the feet of the lord, (*his*) father;[2] (*and*) who is a moon that causes to rise the water of the ocean of great virtues,— was himself pleased to give as a *brahmadêya*,[3]— [as requested] by Brahmaśrîrâja,[4] who is a friend of men; who is filled with all virtues, as the ocean with a heap of gems; who is famous (*but*) modest, handsome (*and*) long-lived, of soft speech (*and*) the best of men; who, just as Bṛihaspati (*is the minister*) of (Indra) the lord of heaven, is the chief minister of the handsome Nandin, the lord of the earth (*and*) chief of the Pallavas; who is refined both by nature and through education;[5] who is the first of the wise, firm (*and*) brave; who possesses the full splendour of the Brâhmaṇa and Kshatriya castes, and a loyalty to the glorious Nandipôtarâja, which does not cease as long as the moon and the stars endure; who supports (*his*) family; who is the chief of (*his*) family; who is an eldest son; who resembles the moon in beauty; who excels in all virtues; (*and*) who is an eldest grandson,— to Jyêshṭhapâda-Sômayâjin, who has mastered the ocean-like Vêdas; who chants the *Sâman* (hymns) which are pleasant on account of their melodies (*rasa*); who has completed the rehearsal and the study of the six auxiliary works, (*viz.*) the ritual of the Vêda, grammar, astronomy, etymology, phonetics and metrics;[6] who knows the properties of words, sentences and subjects; who has drunk the elixir of the *Śruti* and *Smṛiti*; who is learned in the portion referring to rites (*karma-kâṇḍa*) and the portion referring to knowledge (*jñâna-kâṇḍa*); who is skilled in the ways of the world and in the knowledge of the arts; who is versed in poems, dramas, stories, epics and legends; in short, who is skilled in all (*branches of*) holy and profane knowledge; who is expert in the performance of all rites; who is of good

[1] This expression seems to refer to Vishṇu, whose devotee Nandivarman was according to verse 30.

[2] With *bappa-bhaṭṭâraka-pâd-ânudhyâna* compare the similar expressions which Dr. Fleet quotes from three other Pallava inscriptions; *Ind. Ant.*, Vol. XV, p. 274, 2nd column. In the Prâkṛit grant of Śivaskanda-varman occurs the instrumental plural *mahârâja-bappa-sâmthi*; *Ep. Ind.*, Vol. I, p. 6, text line 11. The nominative plural *bappa-bhaṭṭârakar* occurs in line 88 of the Kûram plates.

[3] The words स्वयमेव प्रसादात् are found in line 97, and the words ब्रह्मदेयं दत्तः in line 103.

[4] The occurrence of the words *vijñapti* and *vinnappam* in lines 103 and 106 and the analogy of the Kûram and Udayêndiram plates make it probable that the word *vijñaptêna* has to be supplied in connection with the instrumental *Brahmaśrirâjêna* in line 91.

[5] With *nisarga-nitti-vinîta* compare *nisarga-saṁskâra-vinîta*, *Raghuvaṁśa*, iii. 35; and *ibid.*, x. 79.

[6] This enumeration of the six *Aṅgas* of the Vêda agrees literally with Âpastamba's *Dharmasûtra*, ii. 4, 8, 11.

conduct; (*who illumines*) the world, as a lamp (*does*) a house; who is courteous (*in spite of*) the honour (*paid to him*) and of noble birth; who is the only sun of the middle world (*i.e.*, the earth), because he has dispelled all ignorance (*or darkness*);[1] who is considered the best of fathers and grand-fathers; whose good deeds (*in former births are the reason of his present*) noble birth; who ranks first among the twice-born; who knows the Vêdas; who conforms to the precepts of the Vêda; who follows the *Chhandôgasûtra*; who has performed the *Vâjapêya* and a number of other sacrifices; who belongs to the Bharadvâja *gôtra*; who resides at Pûniya, an excellent settlement of Brâhmaṇas[2] in the Toṇḍâka-râshṭra; who is poor in sins; who is distinguished by (*his*) dress (?);[3] who is a unique person; who cares for both worlds;[4] who accomplishes the three objects of human life (*trivarga*); who knows the four Vêdas; whose chief objects are the five primary elements (*pañcha-mahâbhûta*);[5] who knows the six auxiliary works;[6] who resembles the sun; who possesses good qualities; (*and*) who is an excellent Brâhmaṇa,—a whole village, the original name of which was Koḍukoḷḷi, (*but*) which, on becoming a *brahmadêya*, (*received*) the new name Êkadhîramaṅgalam,[7] in Undivana-kôshṭhaka,[8] (*a subdivision*) of the same *râshṭra*,[9] enclosed by the following four boundaries:—in the east, Pâlaiyûr; in the south, the same; in the west, Maṇatpâkka[10] and Koḷḷipâkka; (*and*) in the north, Veḷḷimânallûr,[11]—to the extent of altogether two *nivartanas*;[12] excluding previous grants to temples and grants to Brâhmaṇas; excluding (*the houses of*) the ryots;[13] with all exemptions (*parihâra*); (*and*) including[14] the use of the water by digging channels at convenience from the Dûrasarit, the Vêgavatî, and the tank of Tîralaya,[15] houses, fields, gardens and groves.

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[1] In the original, the description of the donee is here (l. 86) interrupted by that of the minister, and is continued in line 92.

[2] The literal meaning of *brahmalôka* is 'the world or heaven of Brahman.'

[3] In the Sanskrit original, the next seven epithets begin successively with the numbers *one*, *two*, *three*, *four*, *five*, *six* and *seven*.

[4] *I.e.*, for heavenly as well as earthly prosperity. [5] This appears to mean that he studied philosophy.

[6] This accomplishment of the donee was already stated in full in line 80 f.

[7] The word Êkadhîra, from which the new name of the village is derived, must be taken as a *birudu* either of the king or of his minister. Thus the village of Paramêśvaramaṅgalam, which is the object of the Kûram grant, received its name from king Paramêśvaravarman I.; and in the Udayêndiram plates, the village granted was named after Udayachandra, the king's general.

[8] This is a Sanskrit rendering of the Tamil name வட்டுறுக்கோட்டம், which occurs in line 105. *Kôshṭhaka* corresponds to *kôṭṭam*; *vana* is the Sanskrit equivalent of *kâḍu*; and *undi*, which appears to be formed from the root *und*, 'to spring,' is intended for an equivalent of *ûṟṟu*, 'a spring.'

[9] This refers to the Toṇḍâka-râshṭra in line 95.

[10] In this word, the letter *ṭ* represents the letter ற, which is unknown to Sanskrit, of the Tamil name Maṇaṟpâkkam, line 112.

[11] In the Tamil portion (line 113), this name is spelt with the Tamil ள instead of the *ṇa*.

[12] सामान्यनिवर्तनद्वयमर्यादया is a literal translation of சமமான இரண்டுபட்டிபயாலும் in line 107 f. Accordingly, the Sanskrit *nivartana* (= 40,000 square *hastas*) and the Tamil *paṭṭi* ('a measure of land sufficient for a sheep-fold') are synonymous. *Nivartana* occurs in line 38 of the grant of Śivaskandavarman, and *paṭṭi* in the Kûram plates.

[13] निरस्तकुटुम्बि corresponds to குடி நீக்கி in line 107.

[14] The substantives from उदकभोगः to निष्कुटं च depend on इत्येतदभ्यन्तरम्.

[15] These three topographical names are again mentioned in line 115 f. दूरसरित is a Sanskrit translation of தூரயாறு, the name of the river which forms the southern boundary of the Conjeeveram tâluqa. वेगवता is the Sanskrit name of the river வேஙகா or கம்மடம், which passes Conjeeveram on the south. The tank of Tiralaya is identical with the tank of Tiraiyan in line 116.

(*Line* 103.) This (*grant was made at*) the request (*viññapti*) of Brahmayuvarâja. The executor of the grant (*âṇâpti*) (*was*) Ghôraśarman. Hail! Let there be success!

(*Verse* 31.) The author of the (above) *praśasti* (*was*) the honest Trivikrama, who knew the truth of all sciences (*and*) performed sacrifices according to the rules of the three Vêdas.

(*Line* 104.) (*The above is*) an order of the king (*kôṉ-ôlai*), (*dated in*) the twenty-second year (*of his reign*). Let the inhabitants of Ûrrukkâṭṭu-kôṭṭam see (*it*)!

(*L.* 105.) Having seen the order (*tirumugam*), which was issued after (*the king*) had been pleased to give Koḍukkoḷḷi, (*a village*) of our country,—having expropriated the former owners, at the request of Brahmayuvarâja, (*having appointed*) Ghôraśarman as *âṇâpti* (*âṇatti*), having excluded (*previous*) grants to temples and grants to Brâhmaṇas, having excluded the houses (*of the ryots*), to the extent of altogether two *paṭṭi*,—as a *brahmadêya* to Śêṭṭiṟeṅga-Sômayâjin, who belongs to the Bhâradvâja *gôtra*, follows the *Chhandôgasûtra* and resides at Pûni,—we, the inhabitants, went to the boundaries which the headman (*viṇavaṉ*) of the district (*nâḍu*) pointed out, circumambulated the village (*paḍâgai*) from right to left, and planted stones and milk-bush (*round it*).

(*L.* 111.) The boundaries of (*this village are*):—The eastern boundary (*is*) to the west of the boundary of Pâlaiyûr; the southern boundary (*is*) to the north of the boundary of Pâlaiyûr; the western boundary (*is*) to the east of the boundary of Maṇarpâkkam and of the boundary of Koḷḷipâkkam; and the northern boundary (*is*) to the south of the boundary of Veḷimâṇalûr.

(*L.* 114.) (*The donee*) shall enjoy the wet land and the dry land included within these four boundaries, wherever the iguana runs and the tortoise crawls,[1] (*and shall be permitted*) to dig river channels and inundation channels for conducting water from the Śêyâṟu, the Veḷḷâ, and the tank of Tîraiyaṉ. (*He*) shall obtain . . . . . [2] for these channels. Those who take and use (*the water*) in these channels by pouring out baskets, by cutting branch channels (?),[3] or by employing small levers,[4] shall pay a fine to be taken by the king. He and his descendants shall enjoy the houses, house gardens and so forth (*and shall have the right*) to build houses and halls of burnt tiles. (*The land*) included within these (*boundaries*) we have endowed with all exemptions.[5] He himself shall enjoy the exemptions obtaining in this village without paying for the oil-mills and looms, the hire of the well-diggers (*ulliyar*), the share (*kâṇam*) of the Brâhmaṇas and of the king, the share of *śeṅgoḍi*,[6] the share of *kallâl*,[7] the share of *kaṇṇiṭṭu* (?), the share of corn ears (*kadir*), the share of the headman, the share of the potter,[8] the sifting of paddy, the price of ghee, the price of

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[1] A similar phrase is used in line 305 of the large Leyden grant.

[2] Here two technical terms are omitted. One of them, புழுதியாடு, occurs in line 79 of the Kûram plates.

[3] குற்கத்தி occurs in No. 5, paragraph 14.

[4] The same implement is mentioned in line 81 of the Kûram plates. Each of the three terms குற்கு, குற்கத்தி and கடை occurs in line 310 f. of the large Leyden grant. On the irrigation basket and lever see Dr. Grierson's *Bihâr Peasant Life*, paragraph 949, and Dr. Buchanan's *Journey through Mysore*, Madras reprint, Vol. I, p. 183.

[5] Here and in the next sentence, பரிகாரம் appears to be used for பரிகாரம் (*parihâra*). Compare सर्वपरिहाराभ्यन्तरीकरणेन in line 101.

[6] According to Winslow, செங்கொடிவேலி is 'a running plant whose root is a powerful caustic, rose coloured lead-wort, *Plumbago Zeylanica*, L.'

[7] According to the *Dictionnaire Tamoul-Français*, this is the tree *Ficus Mysorensis*.

[8] வித்தகாணம் and குசக்காணம் are derived from வித்தகன், another form of வியவன் (Vol. I, p. 116, note 7), and குசவன்.

cloth (*puṭṭagam*), the share of the cloth (*paṭṭigai*), the hunters (?), messengers, dancing-girls, ... [1] the grass, the best cow and the best bull, the share of the district (*nâṭṭu-vagai*), cotton threads (*paḍâṉ-gari*), servants, *nedumburai*, palmyra molasses, the fine to the accountant (*karaṇam*) and the fine to the minister,[2] *pattûr-śâṟṟu*, ... [3] the tax (*vari*) on planting water-lilies, the share of the water-lilies, the fourth part of the trunks, which is given of old trees of various kinds,[4] including areca palms and cocoanut trees . . . . . .

(*L.* 132.) The grant (*para-datti*) was made in the presence of the local authorities (?), of the ministers,[5] and of the secretaries.[6]

(*L.* 133.) [Three of the usual imprecatory verses.]

(*L.* 136.) Hail! Written by His Majesty's great treasurer (*Śrî-Paramêśvara-mahâ-kôshṭhâgârin*).

(*L.* 137.) He (*viz.*, the donee) shall obtain the houses, the house-gardens, and two *paṭṭi* of land.[7]

Hail! Let there be success! Adoration!

No. 74. Udayendiram plates of Nandivarman Pallavamalla.

This inscription has been already published by the Rev. T. Foulkes in the *Indian Antiquary* (Vol. VIII, p. 273 ff.) and in the *Manual of the Salem District* (Vol. II, p. 355 ff.). The original plates, together with the originals of four other copper-plate inscriptions[8] which were also edited by Mr. Foulkes, are preserved at Udayêndiram,[9] a village at the south-western extremity of the Gudiyâtam tâlluqa of the North Arcot district, and were kindly borrowed for me from their present owner by Mr. F. A. Nicholson, I.C.S., Acting Collector of North Arcot. The present whereabouts of two other copper-plate inscriptions from Udayêndiram,[10] of which Mr. Foulkes obtained transcripts in the Telugu character, I was unable to ascertain. According to Mr. Foulkes, these two inscriptions formed part of a find of "five, or, by another account, seven sets of copper-plate inscriptions," which was made in 1850 in a subterranean chamber in the Brâhmaṇa street at Udayêndiram. Mr. Foulkes then believed that the remaining three or five sets of the find were lost. As, however, Mr. Foulkes' other grants (I, II, III, IV and V) are now preserved at Udayêndiram

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[1] The two obscure terms which are here omitted, contain the words பரிஞ (which may be connected with பரிஞயர், 'riders on horses or on elephants,') and குதிரை, 'a horse,' and may therefore correspond to the terms ஆனைக்கூடம் ('elephant-stalls') and குதிரைப்பந்தி ('horse-stables') on page 115, text line 11.

[2] அதிகரண appears to be used for *adhikârin*, as அதிகரணச் in line 132 and அதிகரண in Vol. I, p. 94. Compare *pradhâni-jôḍi*, Vol. II, p. 119.

[3] The obscure term உழையவப்பள்ளிவைத்து contains the words உழையர், 'a servant,' and பள்ளி, 'a temple.'

[4] Compare பல்துருவிலில் பழமரக்கள், 'old trees of various kinds,' in Vol. I, No. 40, text line 38.

[5] See note 2.

[6] Literally, 'those who hear (the words of) the mouth (of the king).' The term *kîṟ-vây-kkêḷppân*, 'an under-secretary,' occurs at the end of the Cochin plates of Bhâskara Ravivarman; *Ep. Ind.*, Vol. III, p. 69.

[7] Compare line 107.

[8] Nos. I, III, IV and V of the grants published in the Appendix to Vol. II of the *Salem Manual*. Nos. I, III and V have been lately re-edited by Professor Kielhorn in the *Epigraphia Indica*, Vol. III, Nos. 23, 14 and 13.

[9] No. 174 on the *Gudiyatam Taluk Map*.

[10] Grants B and C, *Salem Manual*, Vol. II, p. 380 ff.

and are five in number, I think that they must be identical with the apparently missing five of the seven sets discovered at Udayêndiram in 1850.

The copper-plates which bear the subjoined inscription, are five in number. When they reached my hands, they were strung on a ring, which is cut and bears a circular seal. This contains, in high relief, on a counter-sunk surface, a recumbent bull, which faces the proper right and is placed on a pedestal between two lamps. Over the bull is a seated figure on a pedestal, and between two symbols which I cannot make out. The diameter of the seal is $3\frac{1}{4}$ inches, and that of the ring $4\frac{1}{2}$ to $4\frac{7}{8}$ inches. The ring is about $\frac{3}{8}$ inch thick. A comparison of this description of the ring and seal with that given by Mr. Foulkes in the first paragraph of his edition of the plates, suggests that, when he examined the plates, they were accompanied by a different ring and seal. Besides, the seal which is now attached to the plates, does not resemble the seals of other Pallava grants, but is closely allied to the seal of the Udayêndiram plates of the Bâṇa king Vikramâditya II. (Mr. Foulkes' No. V) and of the Gaṅga-Bâṇa king Pṛithivîpati II. Hastimalla (No. 76 below).[1] I therefore believe that it may have originally belonged to one of the two Udayêndiram grants of the Bâṇa dynasty, which are now missing (Mr. Foulkes' grants B and C), and that the original seal-ring of the Pallava plates may have been attached by mistake to one of these two grants and lost along with the latter.

The inscription consists of two distinct portions,— a grant of the Pallava king Nandivarman Pallavamalla in the Sanskrit language and the Grantha character (ll. 1 to 105), and a short inscription of the time of the Chôḷa king Madirai-koṇḍa Kô-Parakêsarivarman in the Tamil language and character (ll. 105 to 109), which, however, looks as if it had been written by the same hand as the first or Pallava part of the inscription. Further, the Grantha and Tamil alphabet of both portions of the inscription is considerably more modern than that of other Pallava grants, and even than that of two other copper-plate inscriptions of Madirai-koṇḍa Kô-Parakêsarivarman.[2] Consequently, the plates are either a forgery, or they are a copy, made at a later date, of two inscriptions, one of Nandivarman Pallavamalla, and one Madirai-koṇḍa Kô-Parakêsarivarman, the originals of which are not within our reach.

The Sanskrit portion of the inscription records that, in the twenty-first year of his reign (l. 38), the Pallava king Nandivarman (v. 4, ll. 36 f. and 37 f.), surnamed Pallavamalla (ll. 36, 46 and 47), granted a village to one hundred and eight Brâhmaṇas (l. 61 f.). This grant was made at the request of one of his military officers or vassals, named Udayachandra (v. 1 and l. 61), who belonged to the race of Pûchân (v. 2, l. 45 f. and v. 7), that had been in the hereditary service of the Pallava race, and who resided at the city of Vilvala (v. 2 and l. 44) on the river Vêgavatî (l. 41). This river passes Conjeeveram, and falls into the Pâlâṛu near the village of Villivalam,[3] which accordingly must be the Tamil original of Vilvala, the Sanskrit name of the capital of Udayachandra. The three opening verses refer to the god Sadâśiva, the chief Udayachandra, and the race of the Pallavas, respectively. Then follows, in prose, a genealogy of the reigning Pallava king, the mythical portion of which (l. 8 ff.) contains the following names :—

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[1] See No. 4 of the Plate opposite page 104 of *Ep. Ind.*, Vol. III.

[2] These are No. 76 below, and the Tamil endorsement of Mr. Foulkes' No. I. (*Ep. Ind.*, Vol. III, No. 23).

[3] See p. 345, note 9.

Brahmâ.
|
Aṅgiras.
|
Bṛihaspati.
|
Śaṁyu.
|
Bharadvâja.
|
Drôṇa.
|
Aśvatthâman.
|
Pallava.

The list of the historical descendants of Pallava from Siṁhavishṇu to Paramêśvaravarman II. (l. 11 ff.) need not be repeated here, because it agrees with the list in the Kaśâkûḍi plates (p. 344), and because the battles which Narasiṁhavarman I. and Paramêśvaravarman I. are reported to have won,[1] were noticed in the introduction to the Kûram plates (Vol. I, p. 145). A long prose passage (l. 19 ff.) opens with the words: "The son of this Paramêśvaravarman (II.) (was);" is interrupted by verses 4 to 6, which refer to the Pallava king Nandivarman; and appears to be taken up again by the words: "His son was Nandivarman Pallavamalla" (l. 36 f.). Mr. Foulkes concludes from this, that there were two successive Pallava kings of the name Nandivarman, the second of whom was the son of the first and bore the distinctive surname Pallavamalla.[2] I do not think it probable that verses 4 to 6 are to be considered as forming one sentence with the first prose passage (l. 19 ff.), but would prefer to treat these verses as a parenthesis, and the second prose passage (l. 36 f.) as the end of the same sentence which begins with the first prose passage. In this way we obtain only *one* Pallava king named Nandivarman, who bore the surname Pallavamalla and was the son of Paramêśvaravarman II. This statement is at variance with the Kaśâkûḍi plates, according to which Nandivarman Pallavamalla was not the son of his predecessor, but belonged to an entirely different branch of the Pallavas. Here is another point which might induce us to stamp the Udayêndiram plates as a forgery. For, it is difficult to understand how one and the same king could call himself the son of his predecessor in an inscription of his 21st year, and the son of somebody else in an inscription of his 22nd year. Two explanations might, however, be attempted. Nandivarman may have thought it political to give himself out for the *adopted* son of his predecessor; or, it may be assumed that, through mere carelessness, the scribe who drafted the inscription, used the word *putra*, 'son' (ll. 19 and 37), while he wanted to represent Nandivarman only as a successor, and not as the son, of Paramêśvaravarman II.

The most interesting portion of the inscription is the account of the services which Udayachandra rendered to his royal master. When Pallavamalla was besieged in Nandipura by the Dramila princes, Udayachandra came to his rescue and killed with his own hand the Pallava king Chitramâya and others (l. 46 ff.). The name Chitramâya sounds more like a *biruda* than a real name. Thus the ancient Pallava king Narasiṁha

[1] Maṇimaṅgala, where Narasiṁhavarman I. defeated Pulikêśin II, is probably identical with the village of Maṇimaṅgalam in the Chingleput district, on which see Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 187, and my *Annual Report* for 1891–92, p. 11.

[2] *Ind. Ant.*, Vol. VIII, p. 280.

had the *biruda* Amêyamâya,[1] and Râjasiṁha that of Mâyâchâra.[2] It is not improbable that the Dramiḷa princes whose leader was Chitramâya, were the relations and followers of Nandivarman's predecessor Paramêśvaravarman II. and that they had to be overcome by force, before Nandivarman could establish himself on the throne. Further, Udayachandra is said to have bestowed the kingdom many times on Nandivarman by his victories at Nimba[vana], Chûtavana, Śaṁkaragrâma, Nellûr, Nelvêli, Śûṟâvaṟundûr, &c. (l. 48 ff.). Of these localities, Nellûr is the head-quarter station of the present Nellore district. Another of them, Nelvêli, is mentioned a second time immediately after, as the place near which Udayachandra killed the Śabara king Udayana (l. 52). The Śabaras are generally identified with the modern Sauras, a hill-tribe in the Gañjâm and Vizagapatam districts. As, however, the different names of savage tribes are often treated as synonyms by Sanskrit writers, and as the Tamil name Nelvêli cannot possibly be located in the Telugu districts, it may be that the author of the inscription is referring to one of the hill-tribes of the Tamil country, and that Nelvêli is meant for the modern Tinnevelly.[3] An additional argument in favour of this view is that, immediately after the description of the war with the Śabaras, the author refers to Udayachandra's achievements "in the Northern region also." He there pursued and defeated the Nishâda chief Pṛithivivyâghra, who was performing an *Aśvamêdha*, and drove him out of the district of Vishṇurâja, which he subjected to the Pallava king (l. 55 ff.). Nishâda is, like Śabara, one of the words by which Sanskrit writers designate savage tribes. The district of Vishṇurâja, which was situated to the north of the Pallava country, can be identified with certainty. As Nandivarman was a contemporary of the Western Chalukya king Vikramâditya II. who reigned from A.D. 733-34 to 746-47,[4] he was also a contemporary of the Eastern Chalukya king Vishṇuvardhana III. whose reign is placed by Dr. Fleet between A.D. 709 and 746.[5] He is evidently the Vishṇurâja of the Udayêndiram plates,[6] and his district (*vishaya*) is the country of Vêṅgî, over which the Eastern Chalukyas ruled. The last two items in the list of Udayachandra's deeds are, that he destroyed the fort of Kâḷidurga,[7] and that he defeated the Pâṇḍya army at the village of Maṇṇaikuḍi (l. 59 ff.).

The grant which was made by Nandivarman Pallavamalla at the request of Udayachandra, consisted of the village of Kumâramaṅgala-Veḷḷaṭṭûr, which belonged to the district called Paśchimâśrayanadî-vishaya, and of two water-levers (*jala-yantra*) in the neighbouring village of Koṟṟagrâma, which appear to have been added in order to supply the former village with means of irrigation. As in the case of other grants, the original name of the village was changed into Udayachandramaṅgalam in commemoration of Udayachandra, at whose instance the donation was made (l. 62 ff.). The description of the boundaries of Udayachandramaṅgalam is given in great detail (l. 65 ff.).

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[1] Vol. I, p. 3, No. 8.

[2] Vol. I, No. 25, paragraph 24.

[3] Tirunelvêli, 'the sacred paddy-hedge,' is the Tamil original of the Anglo-Indian Tinnevelly, the name of the head-quarters of the southernmost district of India. An inscription of Sundara-Pâṇḍya at Tinnevelly calls the deity of the temple Vṛihivṛitiśvara, *i.e.*, 'the lord of the paddy-hedge,' and Vêṇuvanêśvara, *i.e.*, 'the lord of the bamboo-jungle;' see my *Annual Report* for 1893-94, p. 7.

[4] See *Ep. Ind.*, Vol. III, p. 2, Table.

[5] *Ind. Ant.*, Vol. XX, pp. 99 and 283.

[6] This identification was already made by Mr. Venkayya in the *Madras Christian College Magazine* for August 1890.

[7] Mr. Foulkes (*Ind. Ant.*, Vol. VIII, p. 283) proposed to identify this place with the modern Calicut; but the Tamil form of this name is not Kâḷikkôṭṭai, but Kaḷḷikkôṭṭai, and its Malayâḷam name is Kôṛikkôḍu or Kôṛikkûḍu.

Among the boundaries we find, in the east, a small river; in the south, the temple of Kerragrâma, the same village, a portion of which had been included in the granted village; in the north, the village of Kâñchidvâra, which, in its Tamil form Kâñchivâyil, is referred to in line 107 of the present inscription, and in another copper-plate grant from Udayêndiram;[1] and in the north-east, the river Kshîranadî, the Tamil name of which is Pâlâṟu. As the modern village of Udayêndiram is situated on the Pâlâṟu river; as the original of the present inscription is preserved, and was most probably discovered, at Udayêndiram; and as the Tamil name Udayêndiram bears a close resemblance to the Sanskrit name Udayachandramaṅgalam, and still more so to the forms Udayêndu-chaturvêdimaṅgalam and Udayêndumaṅgalam, which occur in two other Udayêndiram grants,[2]— there is no doubt that Mr. Le Fanu is correct in identifying the granted village of Udayachandramaṅgalam with the modern Udayêndiram.[3] This village is now situated on the northern bank of the Pâlâṟu, while Udayachandramaṅgalam is said to have been bounded by the Kshîranadî on the north-east, and by an unnamed small river on the east. It must be therefore assumed that either, as Mr. Le Fanu suggests, the Pâlâṟu has changed its bed, or that the name Udayêndiram has travelled across the river in the course of the past eleven centuries. Paśchim-âśrayanadî-vishaya, the name of the district to which the granted village belonged, is a literal Sanskrit translation of the Tamil territorial term Mêl-Aḍaiyâṟu-nâḍu, which, according to another Udayêndiram grant (No. 76 below), was a subdivision of the district of Paḍuvûr-kôṭṭam.

The remainder of the prose portion enumerates the Brâhmaṇa donees (l. 75 ff.), who, according to line 64, were one hundred and eight in number. The actual number of the donees is, however, sixty-three, and that of the shares one hundred and thirty-three. This discrepancy is a third point which suggests that the inscription may be a forgery.

Of the two concluding verses, the first (v. 7) refers to the race of Pûchân, and the second (v. 8) informs us that the inscription,— which, like the Kûram and Kaśâkûḍi inscriptions,[4] is styled a eulogy (*praśasti*, ll. 101 and 105),— was composed by the poet Paramêśvara, who also received one of the shares of the granted village (l. 101 f.).

The Tamil endorsement (l. 105 ff.) is dated in the 26th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôḷa king Parântaka I.,[5] and records that the villagers of Udayachandramaṅgalam agreed with those of the neighbouring village of Kâñchivâyil,[6] which was also called Igaṇmaṟaimaṅgalam, to form one village of the two. Another copy of the Tamil endorsement has been added on the first, originally blank side of the first plate of another Udayêndiram grant.[7]

Text.

Plate I.

[1.] श्रि[8] स्वस्ति [॥*] सुमेरुगि[रि*]मूर्द्धनि प्रवरयोगबन्धासनं[9]

[2.] [10]जगत्त्रयविभूतये रविशशांकनेत्रद्वयमुमासहितमादरा-[11]

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[1] *Ep. Ind.*, Vol. III, p. 144 f. See also *Ind. Ant.*, Vol. XXII, p. 67, note 63.

[2] No. 76 below, verse 26; and *Ep. Ind.*, Vol. III, p. 75.

[3] Preface to the *Salem Manual*, Vol. I, p. iv.

[4] See the two last lines of page 345.

[5] See Vol. I, p. 112; *Ep. Ind.*, Vol. III, p. 280; and the introductions to Nos. 75 and 76 below.

[6] See the first three lines of this page.

[7] *Ep. Ind.*, Vol. III, p. 147.

[8] Read श्रीः.

[9] The *anusvâra* stands at the beginning of the next line.

[10] Read जगत्त्रय°.

[11] Separate °द्वयम् । उमा°.

[3.] दुदयचन्द्रलक्ष्मीप्रदम्[1] सदाशिवमहन्नमामि शिरसा जटाधा-
[4.] रिणम् ॥ [१*] श्रीमाननेकरणभूमिषु[2] पल्लवाय राज्यप्रदः पर-
[5.] हित[:*] परचक्रदण्डी [।*] पृथान्कुलस्य तिलकः प्रथितः प्रथिव्यां[3] स्थे-
[6.] यास्स विल्वलपुराधिपतिश्चिराय [॥ २*] भूपालवन्दितपदद्वयपल्लवाना-
[7.] [न्द]लामबुभरद्विवसन्करपल्लवानाम्[4] [।*] सम्यग्गुणाश्रयनीरस्तविपक्ष-[5]
[8.] [6]वानामंशश्चिरञ्जयति तिष्ठतु पल्लवानाम् । [३*] अव्यक्तब्रह्मा[7] अजाय-
[9.] त ब्रह्मणोंगिरा अंगिरसो बृहस्पतिः[8] बृहस्पते[:*] शंयुः शं-
[10.] योर्भरद्वजः[9] भरद्वाजाद्द्रोणः[10] द्रोणादपरिमिततेजधामा[11]
[11.] अश्वत्थामा ततो निसकृत(ा)कुलविपल्लवः पल्लवः [।*] एवमनु-

Plate IIa.

[12.] क्रमेण स[न्त]तिपरम्परयाभिवर्द्धमाने पल्लवकुले भक्तव्यराधि-
[13.] तविष्णुः सिंहविष्णुः [।*] सिंहविष्णोरपि महेन्द्रसदृशविक्रमो[12]
[14.] महेन्द्रवर्म्मा [।*] तस्मात्[13] अगस्त्य इव विमथितवाताप्यिः परिय[ळ]मणिमं-[14]
[15.] गलशूरमारप्रभृतिषु[15] जेता बहुशो वल्लभराजस्य नरसिं-
[16.] हवर्म्मा [।*] तस्य पुत्रः पुनरेव महेन्द्रवर्म्मा [।*] ततः पेरुवळनल्लूर्य्युद्धे वि-
[17.] जित(:)वल्लभबलः परमेश्वरवर्म्मा [।*] तस्मात्परममाहेश्वरः परमब्रह्म-
[18.] ण्यो नरसिंहवर्म्मा [।*] तस्य परमेश्व[र*] इवाधिकदर्शनः परमधार्म्मिकः
[19.] परमेश्वरवर्म्मा [।*] तस्य परमेश्वरवर्म्[ण]णः पुत्रो भरत इव सर्व्वदम-
[20.] नो मेरुरिवाचलः[16] दिवसकर इव स्वकरैरेव रिपुतमसान्निरो-
[21.] धभेदकः शशधर इव सकलकलापरिणतः[17] न्यक्कृतवगनळनिषधन-
[22.] हुषनाभगभगीरथायमान[:*][18] परनरपतिगण्डस्थलविगलितम-
[23.] दज[ल](ा)धाराद्रुद्दिनकरुमापिक्रुतवामेतरबाहुद-[19]

Plate IIb.

[24.] ण्ड:[20] [21]दिग(र)न्तविश्रमभ्रमाणकुमुदवन्धविपुलकिर्त्तिः[22] प्रणतावनिपतिम-
[25.] कुटमालिकालीढचरणारविन्दः कुसुमचाप इव वपु[षि] वत्सर[ा]-
[26.] ज इव कुञ्जरेषु नकुल इव तुरंगमेषु[23] अर्जुन इव कार्म्मुके द्रोण इ-
[27.] व धनुर्व्वेदे काव्यनाटकाख्यायिकासु प्रविण:[24] विन्दुमतीगूढचतु-
[28.] [25]र्त्थप्रणैस्तरक्षरच्युतकमात्र[।*]च्युतकादिषु निपुण:[26] नयनिधिर्द्धन-

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[1] Read °लक्ष्मीप्रदं. [2] Read °भूमिषु. [3] Read पृथिव्यां.
[4] Read °मत्कर°. [5] Read °णोचयनीरस्त°.
[6] Read °वानां वंश°; the missing व appears to be entered above the line by the engraver himself.
[7] Read °त्ताब्रह्माजायत. [8] Read °स्पतिर्बृह°. [9] Read °द्वाजो.
[10] Read °जाद्द्रोणो. [11] Read °तेजोधामाश्च°. [12] Read °सदृश°.
[13] Read तस्मादगस्त्य. [14] The *anusvâra* stands at the beginning of the next line.
[15] Read °प्रभृतिषु. [16] Read °चलो. [17] Read °णतो न्यकृतनृग°.
[18] Read °थायमानः. [19] Read °कल्माषीकृत°. [20] Read °ण्डो.
[21] Read °दिग्जय°. [22] Read °कीर्त्तिः. [23] Read °मेष्वर्जुन.
[24] Read प्रवीणे. [25] Read °णगदग्रहीलक्षाक्षर°? [26] Read निपुणो.

[29.] भाजनः कलंकरहितः कलिबलमर्दनः क[ल्पक]व्रतः [।*] कृतास्त्रो रिपूणामनं-
[30.] गो वधूनामलंघ्यो बलानामनूनो गुणानां [।*] शरण्यः प्रजानां
[31.] सतां कल्पव्रक्षः[1] कृती नन्दिवर्म्मा पतिः पल्लव[।*]न[।*]म्। [४*] तीक्ष्णैर्बाणैर्य्यो न-
[32.] रनाथ[:*] करिसैन्यम् भिन्दन्नाजौ[2] राजति राजा रणशूरः [।*] मन्दम् भिन्दन्वा-
[33.] न्तसमूहं करजालैरुद्यन्नद्रौ पंकजबन्धुस्सविवेव [॥ ६*] जैत्र-
[34.] न्धनु×करविभूषणमंगरागस्तेनामुखेषु रिपुवारणदानवारि [।*] आ-
[35.] क[ल्व]म[तु][3] परमेतदुदारकिर्त्तेर्य्यस्य[4] प्र[ोर्भ]वति प[ल्ल]-

Plate IIIa.

[36.] [5]बकेतनस्य। [६*] नरपतिरधिपतिरवनेर्न्नयभरः पल्लवमल्लो न-
[37.] न्दिवर्म्मा तस्य पुत्रो बभूव। तस्मिन्महिं[6] शासति न[र]पतौ तस्यैव न-
[38.] न्दिवर्म्मणो[7] एकविंशतिसंख्याम् पूरयति संवत्सरे क्रमुकना-
[39.] ळिकेरसहकारतालहिन्तालतमालनागपुन्नागरकाशोककुर-
[40.] [8]रकमाधवीकुण्णीकारप्रभृतिततरुभवनोपशोभिततीराया(:)[9] मद-
[41.] [10]विधूण्णितमानसमनीनिकुचमुखोद्भातकुंकुमगन्ध[।*]या वेगवत्या
[42.] नद्याः [11]पतिर्जलदागमजलमेररसरसासितजलदोपमप-[12]
[43.] रवारणकुलपुष्करविवरान्तरपरिनिर्ग्गतसलिलो[स्व]ण[क]णिका-[13]
[44.] वितविष[जो]पथस्थ सकलभुवनत[ल]ललामभूतस्य विल्वला-
[45.] भिधानस्य नगरस्याधिपतिः पल्लवकुल(:)परम्परागते पूचा-
[46.] न्कुले प्रसूतो द्रमिळनरपतिभिरुपरुद्धम् पल्लवम[ल्ल]न्नन्दिपुरे[14] द्रष्टा[15] तद-
[47.] क्षमया कु[व]लयदलद्युति[न]। निशितेन कृपाणेन पल्लवमल्लशत्रु[ब्र]न्द-[16]

Plate IIIb.

[48.] स्य कृता[न्त] इव [17]विजृम्भमाणश्रिप्रमायप[ल्ल]वराजमुखान्निहत्य सकल-
[49.] मेव राज्य[18] प्रयच्छन्निमू[व]वन*]चूतवनशंकरग्रामनेलूरनेल्वेलिशू[ल]व[ल]-[19]
[50.] क्षरप्रभृतिषु रणभुविषु[20] पल्लवाय बहुशः परबलम्[21] विजेता
[51.] प्र[।*]कृतजनदुर्विगाह्ये भैरवेन[22] (तवाहुदण्डः प्रतिपक्षमुदयना)-

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[1] Read °वृक्षः. [2] जौ appears to be corrected from जै. [3] Read °कल्पमत्र. [4] Read °कीर्तेः. [5] व appears to be corrected from वि. [6] Read °न्महीं. [7] Read °वर्मणः. [8] Read °कुरवक°. [9] Read °कांणकारप्रभृति°. [10] Read °विधूणितमानसमानिनीकुचमुखोद्घात°. [11] A second, obliterated ल stands below the ल of जलद. [12] Read °गमकालमेलारसासित°? [13] Read °लोल्वण°. [14] Corrected from पूरे by the engraver. [15] Read दृष्ट्वा. [16] Read °वृन्द°. [17] Read विजृम्भ°. [18] Read राज्यं प्रयच्छन्निम्ब°. [19] The *e* and the second *l* of नेलूर् are doubtful; on the facsimile published in the *Ind. Ant.*, the *e* looks like *ra*, which must be due to retouching. [20] Read °भूमिषु. [21] Read °बलं. [22] Read भैरवे. The bracketted words which follow, were entered by mistake and subsequently cancelled by the engraver himself; they occur in their proper place in line 54.

[52.] (भिधानं शबरराजम् भि) वेल्वेलिसंग्रामे [1]शंखरसेन[।*]व-
[53.] विसम[।*]रूढदन्तिदन्तयुगळसंघट्टनस्फरितमदजालसम[।*]लं-
[54.] कृतबाहुदण्डः प्रतिपक्षमुदयनाभिधानं शबरराजम् हि-
[55.] त्वा[2] मयूरकलापविरचितन्दर्प्पणङ्कुजं ग्रहीतवान[3] उतरस्या-
[56.] मपि दिशि [4]प्रथिविव्याघ्राभिधा[व*]न्निष[।*]दपविम् प्रबलायमानमश्वमे-
[57.] धतुरंगम[।*]नुसरणमिपतमनुसृत्य[5] विजित्य विष्णुराजविषयात्प-
[58.] [6]ञ्चवंसात्कुत्यादिशन्निरवद्यप्रमुखांशुहारान्[7] परिमितसुव-
[59.] र्णसन्धेयं[8] कुञ्जरानपि यो जग्राह कालीभगवतिपरि-[9]

Plate IVa.

[60.] पालितकाळिदु[र्ग्गं] वि[घट]यित्वा[10] मण्णैकुटिग्रा[मे] पाण्ड्यसेनां
[61.] विजितवान[11] उदय[च]न्द्र[।]ख्यधीवरः परचक्रदण्डी स्वामिने विज्ञप्त-
[62.] वान[12] [।*] तद्विज्ञोपन[य][।][13] सकलराज्यप्रदातुरसिधारानिष्क्रयार्त्थ-
[63.] म् पश्चिमाश्रयनदिविषये[14] कुमारमंगलQவள்ளட்டுCகொற்றப்பா-[15]
[64.] मे जलयन्नद्वयश्च[16] उदयचन्द्रमंगलमिति नाम कृत्वा(अ)ष्टोत्तरशतेभ्यो
[65.] ब्राह्मणेभ्यो ददौ [।*] तस्य पुरस्तात्सीमा स्तोकनदि[17] [।*] दक्षि-
[66.] णतस्सीमा [18]समुद्रदत्तच्चतुर्व्वेदिमंगलस्योत्तरतश्चक्रतीर्त्था-
[67.] दुत्तरतस्ततः पश्चिमे Qகொற்றப்பாமदेवग्रहादुत्तरतस्ततः[19] पश्चि-
[68.] मे पूर्व्ववत्समुद्रदत्तच्चतुर्व्वेदिमंगलस्य[20] पश्चिमोत्तरतस्सीमा-
[69.] दुरगद्रदादुत्तर[त*]स्तस्मात्पश्चिमे(अ)नडुत्पालाचलदक्षिणपार्श्व[म् ।*]
[70.] अस्य प्रतीच्यसिमा[21] लोहिवयिरिस्तस्मादुत्तरतो गत्वा वे-
[71.] [22]ळालशिखरात्परस्तात्कृष्णशिलशिलोच्चयात्पश्चिमे रौ-
[72.] हिणगुहा । पश्चिमोत्तरतस्सीमा सिन्दुवारद्र-

Plate IVb.

[73.] दः [।*] उत्तरतस्सिमा[23] काविद्वारनामग्रामस्य दक्षिणतस्सिमादक्षि-[24]
[74.] णतः [।*] प्रागुदिचस्सीमा[25] सिरन्दि] [।*] एवञ्चतुस्सीमान्तरा[26] नदिकुल्याज(।)लप्रो-
[75.] ग्यां सुसर्व्वपरिहारम्[27] अन्यानधर्म्मकृत्य[।]न्विनाश्य भूमिन्दत्तवान् । कौण्डिन्य-

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[1] Read शबर°. [2] Read भित्त्वा. [3] Read गृहीतवानुत्तर°.
[4] Read पृथिवि°. [5] Read °सारिणमापतन्तमनुसृत्य. [6] Read °ञ्चवंसा°.
[7] Read °हारानपरि°. [8] Read °सुवर्णसंचयं. [9] Read °भगवती°.
[10] Read विघटय्य मण्णैकुडि°. [11] Read °वानुदय°. [12] Read °वान्.
[13] Read °ज्ञापनया. [14] Read °नदी°. [15] Read Qவள்ளட்டுCகொற்ற.
[16] Read °यं चोदय°. [17] Read °नदी. [18] Read °दत्तचतु°.
[19] Read °देवगृहा°. [20] Read °दत्तचतु°. [21] Read प्रतीच्याः सीमा.
[22] Read पुरस्तात्. [23] Read सीमा.
[24] Read सीमा°. Here and in line 68 f. the incorrect masculine सीम is used instead of सीमा or सीमन्.
[25] Read °प्रागुदीच्यः सीमा क्षीरवंसं. [26] Read °न्तरां नदीं°. [27] Read ससर्वपरिहारमन्यधर्म°.

[76.] गोत्राय [1]प्रवजनसूत्राय [2]रुद्रशर्म्मणे प्रागद्वयम् [।*] [3]तत्गोत्रसूत्राय गणदिण्ड-
[77.] शर्म्मणे [3]तत्गोत्रसूत्राय गणमातशर्म्म[णे] [3]तत्गोत्रसूत्राय दामशर्म्म-
[78.] णे[4] तत्गोत्रसूत्राय अग्निशर्म्मणे [5]तत्गोत्रसूत्राय मण्टशर्म्मणे तत्गोत्रआव-[6]
[79.] स्तम्भसूत्राय माधवशर्म्मणे[7] तत्गोत्रसूत्राय [8]मणटशर्म्मणे [9]तत्गोत्रसूत्राय नारा-
[80.] यणशर्म्मणे पूर्व्ववद्रोणशर्म्मणे[10] पूर्व्व[व]त् अग्निशर्म्मणे[11] [का]श्यपगोत्राय आ-
[81.] पस्तम्बसूत्राय भवमातभट्टाय भागत्रयन्तद्वन्मणिशर्म्मणे भाग[द्व]यन्तद्वत्काळशर्म्म-[12]
[82.] णे तद्व[त्*] तिण्टशर्म्मणे[13] तद्वद्धिरमण्टाय तद्वत्कूळाय भारद्वाजगोत्र[14] आवस्तम्भसूत्र[ाय*] रु-
[83.] द्रकुमाराय तद्वत्सुन्दाय[15] तद्वन्नारायणाय तद्वत्ता[ळ]शर्म्मणे तद्वच्चेट्टशर्म्मणे तत्गो-[16]
[84.] त्र[ाय*] प्रवचनसूत्रा[य] शू[ळ]मण्टाय तद्वत्कन्ताय[17] तद्वद्रोणरुद्राय [18]जातुगणगोत्र[ाय*] प्रवज-[19]
[85.] नसूत्राय पो[ळ]कूळकेयाय वत्सगोत्राय [20]आवस्तम्भसू[त्र][ाय*] [अभु]ण्डिगो[त्रे]न्द्र-
[86.] शर्म्मणे पूर्व्ववत[21] [मा]धवशर्म्मणे [22]पूर्व्ववत्भद्रकाळाय[23]

Plate Va.

[87.] पूर्व्ववत्ता[ळ]शर्म्मणे पूर्व्व[व*]न्नीलकण्ट[श]र्म्मणे[24] पूर्व्ववत् रामशर्म्मणे[25] अग्नि-
[88.] वैश्यगोत्रे[26] अपस्तम्भसूत्राय द्रोणशर्म्मणे वाधूलगोत्र[ाय*] आपस्तम्भ-
[89.] सूत्राय नारायणाय आत्रेयगोत्राय आपस्तम्(प)भसूत्राय वट्टिपुरनन्दि[ने*]
[90.] [27]विष्णुवृद्धगोत्राय वहुव्रच[28] निमुखदासिशर्म्मणे[29] पूर्व्ववन्नीलक-
[91.] ण्ठाय पूर्व्ववत्सिद्दशर्म्मणे [30]पूर्व्ववन्निलकण्ठाय [31]लेहितगोत्राय आप-
[92.] स्तम्भसूत्राय कारामूपिनन्तिशर्म्मणे[32] वसिष्ठगोत्राय प्रवचनसूत्राय काव-
[93.] ररमणटशर्म्मणे[33] पूर्व्ववत् द्रोणशर्म्मणे गौतमगोत्र[ाय*] आपस्तम्भसूत्रा-
[94.] य [34]निमवशर्म्मणे पूर्व्ववत[35] अग्निशर्म्मणे तत्गोत्र[ाय*] प्रवचनसूत्राय रुद्रमण्टाय भा-
[95.] गद्वयम् [।*] पराशरगोत्र[ाय*] प्रवचनसूत्राय गणमातशर्म्मणे पूर्व्ववन्माधवशर्म्मणे
[96.] [36]तत्गोत्र[ाय*] आपस्तम्भसूत्राय [37]नाकशर्म्मणे हरितगोत्रा[य]पस्तम्भसूत्राय विना-
[97.] यकशर्म्मणे तद्व[त्*] स्कन्दाय तद्वत्कोण्टाय [38]तद्वत्ता[ळ]शर्म्मणे तद्वच्चेवशर्म्मणे[39] मु-
[98.] [40]त्मलगोत्रायापस्तम्भसूत्राय चन्नकाळिने पूर्व्ववद्रोणाय[41] कौशिकगो-
[99.] [त्र][ाय*]पस्तम्भसूत्राय कुमारमण्टाय [42]तद्वच्चन्न[कु*]माराय [43]तत्गोत्र[ाय*] प्रवचनसूत्राय

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[1] Read प्रवचन°. [2] Read रुद्र°. [3] Read तद्गोत्र°. [4] Read °शर्म्मणे तद्गोत्र°.
[5] Read तद्गोत्र°. [6] Read तद्गोत्रायाप°. [7] Read °शर्म्मणे तद्गोत्र°. [8] Read मण्ट°.
[9] Read तद्गोत्र°. [10] Read °वद्द्रोणशर्म्मणे. [11] Read °शर्म्मणे. [12] Read °शर्म°.
[13] Read °शर्म्मणे तद्वद्धीर°. [14] Read °श्रीत्रायाय°. [15] Read तद्वत्स्कन्दाय. [16] Read तद्गो°.
[17] Read तद्वत्स्कन्दाय तद्वद्द्रोण°. [18] Read जातूकर्ण°. [19] Read प्रवच°. [20] Read आव°.
[21] Read °वन्मा°. [22] Read °वद्भद्र°.
[23] This line appears to have originally ended with the letter पू, which was erased by the engraver, because he had repeated it at the beginning of line 87.
[24] Read °कण्ठ°. [25] Read °शर्म्मणे. [26] Read आग्निवेश्यगोत्रायाप°. [27] Read विष्णुवृद्ध°.
[28] Read बहुचाय. [29] Read °शर्म्मणे. [30] Read °वन्नीलक°. [31] Read लोहित°.
[32] Read कारामूपिनन्दिशर्म्मणे. [33] Read °मण्ट°. [34] Read निम्ब°. [35] Read °वद्ग्निशर्म्मणे तद्गो°.
[36] Read तद्गो°. [37] Read नाग°. [38] Read तद्वद्दाम°. [39] Read तद्वद्देवशर्म्मणे.
[40] Read मुद्गल°. [41] Read °वद्द्रोणाय. [42] Read तद्वच्चन्न°. [43] Read तद्गो°.

Plate Vb.

[100.] [1]तिणटदोणश[र्म्म]णे भागद्वयम्[।*] [2]तत्गोत्रा[या*]पस्तम्भसूत्राय कूळशर्म्मणे [।*]
[101.] कटुकुचत्तिपालपोचन[3] தற்றிபூசாக் [।*] प्रशत्तिकत्रे[4] परमेश्वराय उत्तरकाकुलो-
[102.] [5]त्भवायैको भागः [।*] [6]वैज्यभागश्च [।*] गंगपुरवासि[न][7] द्रोणश्रेष्ठिरणपुत्रस्य रे-
[103.] वतिनाम्नः परममाहेश्वरस्य द्वौ भागौ । यावच्चरति खे भानुर्य्यावत्तिष्ठ-
[104.] ति[8] पर्व्वताः [।*] पूचान्कुलश्च वै ताव[त्*] स्थेयादाचन्द्रतारकम् [॥ ७*] पुत्र[:*] [9]श्रिचन्द्र-
देवस्य कवि-
[105.] त्व[10] परमेश्वर[: ।*] प्रशस्तेः कवितां चक्रे स मेधाविकुलोत्भवः[11] ॥[12] [८*] ०० மதிரை
[106.] கொண்ட கொப்பரகெஸரிபந்துக்கு யாண்டு இருபத்தாறுவது உத[ய*]சந்திரமங்கல-
[107.] த்து வலெஹெயொழும் க[ர]ஞ்சிவாயிலாகிய இக்கமறைமங்கலத்து வலெஹெயொழும் [।*]
[108.] [13]இவ்விரண்டுசொழுக்குடியொக்குகமையில் இதக் மெல்[ல்]ப்பட்டது ஒருசாய்[14] வ[ர]-
[109.] ம்வொமாகொம் ००

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

(*Verse* 1.) I bow my head devoutly to Sadâśiva, who is seated in the position of profound meditation on the peak of the Sumêru mountain for the welfare of the three worlds; whose two eyes are the sun and the moon; who is united with Umâ; who has conferred splendour on Udayachandra; (*and*) who wears matted hair.

(*V.* 2.) Let him remain for a long time, the glorious lord of Vilvalapura, the ornament of the race of Pûchân, who has conferred the kingdom on the Pallava (*king*) on many battle-fields, who is benevolent, who is a chastiser of hostile armies, (*and*) who is renowned on earth!

(*V.* 3.) Let it remain in the world for a long time, the race of the Pallavas, whose feet, (*tender*) as sprouts, are worshipped by kings; whose hands, (*tender*) as sprouts, are bending under the weight of the water (*poured out*) at donations; (*and*) who have driven away (*even*) the slightest calamity by the multitude of (*their*) excellent virtues!

(*Line* 8.) From the supreme soul was produced Brahmâ; from Brahmâ, Aṅgiras; from Aṅgiras, Bṛihaspati; from Bṛihaspati, Saṁyu; from Saṁyu, Bharadvâja; from Bharadvâja, Drôṇa; from Drôṇa, Aśvatthâman, the splendour of whose power was immeasurable; (*and*) from him, Pallava, who drove away (*even*) the smallest calamity from (*his*) race.

(*L.* 11.) In the race of Pallava, which thus flourished in an uninterrupted line of regular descent, (*was born*) Siṁhavishṇu, a devout worshipper of Vishṇu; from Siṁhavishṇu, Mahêndravarman, whose valour equalled (*that of*) Mahêndra; from him, Narasiṁhavarman, who destroyed (*the city of*) Vâtâpi, just as Agastya destroyed (*the demon*) Vâtâpi, (*and*) who frequently conquered Vallabharâja at Pariyala, Maṇimaṅgala, Śûramâra and other (*places*). His son (*was*) another Mahêndravarman. From him (*came*) Paramêśvaravarman, who defeated the army of Vallabha in the battle

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[1] Read तिण्टद्रोण°. [2] Read तद्गो°. [3] Read °पोचन्. [4] Read प्रशस्तिकर्त्रे.
[5] Read °द्भवा°. [6] Read वैय°. [7] Read °वासिनो. [8] Read °न्ति.
[9] Read श्री°. [10] Read कविस्तु. [11] Read °लोद्भवः.
[12] In the original, this sign of punctuation looks like a double ॥. [13] Read ண்ட.
[14] Read ஒருசாய்.

of Peruvaḷanallûr; from him, Narasiṁhavarman, who was a devout worshipper of Mahêśvara (*and*) a great patron of Brâhmaṇas. His (*son was*) the very pious Paramêśvara-varman, whose beauty (*darśana*) surpassed (*that of all others*), just as Paramêśvara (Śiva) has (*one*) eye (*darśana*) more (*than all others*).

(*L.* 19.) The son of this Paramêśvaravarman (*was*) he who was a conqueror of all, like Bharata; who was immovable, like (*Mount*) Mêru; who broke the opposing (*forces of his*) enemies by his own hands, as the sun breaks the opposing (*masses of*) darkness by his own rays; who was versed in all the fine arts (*kalâ*), just as the (*full-*) moon possesses all digits (*kalâ*); who lowered the pride of Nṛiga, Nala (*of*) Nishadha, Nahusha, Nâbhâga, Bhagîratha and other (*kings*); whose powerful right arm had become spotted by showers of streams of rutting-juice, which oozed from the temples (*of the elephants*) of hostile kings; whose great fame, (*which resembled*) a group of white water-lilies, filled (*all*) quarters; whose lotus feet were rubbed by the multitude of the diadems of prostrate kings; who resembled Cupid in beauty, the king of Vatsa[1] in (*the knowledge of*) elephants, Nakula in (*the management of*) horses, Arjuna in (*the use of*) the bow, (*and*) Drôṇa in archery; who was versed in poems, dramas and stories; who was skilled in the *bindumatî*, *gûḍhachaturthapâda*, *prahêlikâ*, *aksharachyutaka*, *mâtrâchyutaka* and similar (*verses*);[2] who was a treasury of policy, a vessel of wealth, free from spots, a destroyer of the power of the *Kali* (*age*), (*and*) devoted (*to liberality*) as the *Kalpaka* (*tree*);—[3]

(*V.* 4.) The virtuous Nandivarman, the lord of the Pallavas, (*is*) the death of enemies, a Cupid to women, unconquerable by armies, rich in virtues, the refuge of subjects, (*and*) a *Kalpa* tree to good men.

(*V.* 5.) Breaking in battle an army of elephants by sharp arrows, this king, the lord of men (*and*) hero in war, shines like the sun, the friend of the lotus, who gradually breaks the mass of darkness by the bundles of (*his*) rays (*and*) rises over the mountain.

(*V.* 6.) Until the end of the world, the favourite (*ornaments*) on earth of this renowned lord, the banner of the Pallavas, are the following:— the victorious bow (*which is*) the ornament of (*his*) hand, (*and*) the rutting-juice of hostile elephants at the head of battles, (*which is*) the unguent of (*his*) body.

(*L.* 36.) His son[4] was Nandivarman, the lord of men, the lord of the earth, the statesman,[5] the wrestler of the Pallavas (*Pallavamalla*).

(*L.* 37.) While this lord of men was ruling the earth, in the year which was completing the number twenty-one (*of the years of the reign*) of this same Nandivarman, a request[6] was made to the lord (*viz.*, Nandivarman) by the chastiser of hostile armies,[7] the excellent hero, called Udayachandra, who was the lord of the river Vêgavatî, the banks of which are adorned with bowers of areca-palms, cocoanut-trees, mango-trees, palmyras, *hintâla*, *tamâla*, *nâga*, *punnâga*, red *aśôka*, *kuravaka*, *mâdhavî*, *karṇikâra* and other trees, (*and*) which smells of saffron that has come off from the tips of the breasts of proud women, whose minds are intoxicated with passion; who was the lord of the city called Vilvala, which is the

[1] See p. 357, note 6.

[2] These terms are explained in the commentary on the *Kâdambarî*, p. 14 f. of the Bombay edition of 1890.

[3] This sentence is interrupted by verses 4 to 6, but is again taken up in line 36.

[4] The words तस्य पुत्रः are here repeated for the sake of clearness, though they had already occurred in line 19, at the beginning of the prose passage which was interrupted in line 29 by verses 4 to 6.

[5] With the epithet *Nayabhara* compare *Bahunaya* and *Nayânusârin*, two epithets of Râjasiṁha; Vol. I, No. 25, paragraphs 3 and 42.

[6] This request, which refers to a grant of land, is specified in l. 62 ff.

[7] The same epithet occurs in verse 2.

ornament of the whole world, (*and*) the *bâzâr* roads of which are covered with copious drops of water, that has trickled out of the nostrils of the trunks of troops of hostile elephants, which resemble clouds, black like ink, in the rainy season; who was born in the race of Pûchân, which had been handed down by (*i.e.*, had been in the hereditary service of) the uninterrupted succession of the Pallava race; who, when he perceived that Pallavamalla was besieged in Nandipura by the Dramila princes, unable to bear this, like the visible death of the crowd of the enemies of Pallavamalla, slew with (*his*) sharp sword, which glittered like the petal of a water-lily, the Pallava king Chitramâya and others; who defeated the hostile army on the battle-fields of Nimba[vana], Chûtavana, Śaṁkaragrâma, Nellûr, Nelvêli, Śûṟâvaṟundûr and so forth, and (*thus*) bestowed the whole kingdom many times on the Pallava; who, while his strong arm became adorned with the copious rutting-juice[1] which oozed out at (*his*) collision with the pair of tusks of the elephant on which the leader of the Śabara army was mounted, split (*the head of*) the opposing Śabara king, called Udayana, in the terrible battle of Nelvêli, which could hardly be entered by a common man, and seized (*his*) mirror-banner made of a peacock's tail; who, in the Northern region also, pursued the Nishâda chief, called Pṛithivivyâghra, who, desiring to become very powerful, was running after the horse of the *Aśvamêdha*, defeated (*him*), ordered (*him*) out of the district (*vishaya*) of Vishṇurâja, (*which*) he subjected to the Pallava, and seized faultless pearl necklaces of excellent lustre, an immeasurable heap of gold, and elephants; (*and*) who destroyed (*the fort of*) Kâḷidurga, which was protected by the goddess Kâḷî, and defeated the Pâṇḍya army at the village of Maṇṇaikuḍi.

(*L.* 62.) At his (Udayachandra's) request, (*king* Nandivarman) gave, in order to reward (*the deeds of*) the edge of the sword of him who had bestowed the whole kingdom (*on his lord*),[2] to one hundred and eight Brâhmaṇas the village of Kumâramaṅgala-Veḷḷaṭṭûr in the Paśchimâśrayanadî-vishaya, and two water-levers (*jala-yantra*) in (*the village of*) Koṟṟagrâma, having conferred (*on the granted village*) the (*new*) name of Udayachandramaṅgalam.

(*L.* 65.) The eastern boundary of this (*village is*) a small river. The southern boundary (*is*) on the north of (*the village called*) Samudradatta-chaturvêdimaṅgalam, (*and*) on the north of (*the tank called*) Chakratîrtha; (*going*) to the west from this, on the north of the temple (*dêvagṛiha*) of Koṟṟagrâma; (*going*) to the west from this, on the north of the north-western boundary of the previously (*mentioned village of*) Samudradatta-chaturvêdimaṅgalam (*and*) of (*the tank called*) Uragahrada; (*and going*) to the west from this, the southern side of (*the hill called*) Anaḍutpâlâchala. Its western boundary (*is the hill called*) Lôhitagiri; going north from this, (*the western boundary is*) on the east of (*the hill called*) Vêḷâlaśikhara; (*and*) on the west of (*the hill called*) Kṛishṇaśila-śilôchchaya, (*the cave called*) Rauhiṇaguhâ. The north-western boundary (*is the tank called*) Sindhuvârahrada. The northern boundary (*is*) on the south of the southern boundary of the village called Kâñchidvâra. The north-eastern boundary (*is*) the (*river*) Kshîranadî.

(*L.* 74.) (*The king*) gave the land included within these four boundaries, with the use of the water of the rivers and canals, with all exemptions, having expropriated others (*viz.*, Jaina heretics?),[3] whose observances were not in accordance with the law.

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[1] Compare line 23 and verse 6.

[2] Compare the words सकलमेव राज्यं प्रयच्छन् . . . . . रणभूमिषु पक्षवाय in l. 48 ff. and अनेकरण-भूमिषु पक्षवाय राज्यप्रदः in verse 2.

[3] Compare No. 76 below, verse 27 f. and line 97 f.

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(*L.* 75.) LIST OF DONEES.

No.	*Gôtra.*	*Sûtra.*	*Residence.*	*Name of donee.*	*Number of shares.*
1.	Kaundinya.	Pravachana ..	....	Rudraśarman	2
2.	Do.	Do. ..	....	Gaṇadiṇḍaśarman	3
3.	Do.	Do. ..	....	Gaṇamâtaśarman	3
4.	Do.	Do. ..	....	Dâmaśarman	3
5.	Do.	Do. ..	....	Agniśarman	3
6	Do.	Do. ..	....	Maṇṭaśarman	3
7.	Do.	Âpastambha ..	....	Mâdhavaśarman	3
8.	Do.	Do. ..	....	Maṇṭaśarman	3
9.	Do.	Do. ..	....	Nârâyaṇaśarman	3
10.	Do.	Do. ..	....	Drôṇaśarman	3
11.	Do.	Do. ..	....	Agniśarman	3
12.	Kâśyapa.	Âpastamba [1] ..	....	Bhavamâtabhaṭṭa	3
13.	Do.	Do. ..	....	Maṇiśarman	2
14.	Do.	Do. ..	....	Kâḷaśarman	2
15.	Do.	Do. ..	....	Tiṇṭaśarman	2
16.	Do.	Do. ..	....	Viramaṇṭa	2
17.	Do.	Do. ..	....	Kâḷa	2
18.	Bhâradvâja	Âpastambha ..	....	Rudrakumâra	2
19.	Do.	Do. ..	....	Skanda	2
20.	Do.	Do. ..	....	Nârâyaṇa	2
21.	Do	Do. ..	....	Târisarman	2
22.	Do.	Do. ..	....	Chêṭṭaśarman [2]	2
23.	Do.	Pravachana ..	....	Śûlamaṇṭa	2
24.	Do.	Do. ..	....	Skanda	2
25.	Do.	Do. ..	....	Drôṇarudra	2
26.	Jâtûkarṇa	Do. ..	....	Porkôḷûkêya	2
27.	Vatsa.	Âpastambha ..	Abhuṇḍi	Gôvindaśarman	2
28.	Do.	Do. ..	....	Mâdhavaśarman	2
29.	Do.	Do. ..	....	Bhadrakâḷa	2
30.	Do.	Do. ..	....	Târiśarman	2
31.	Do.	Do. ..	....	Nîlakaṇṭhaśarman	2
32.	Do.	Do. ..	....	Râmaśarman	2
33.	Âgnivêśya	Do. ..	....	Drôṇaśarman	2
34.	Vâdhûla	Do. ..	....	Nârâyaṇa	2
35.	Âtrêya	Do. ..	Chaṭṭipura	Nandin	2
36.	Vâshṇavriddha ..	Bahvricha [3] ..	....	Nimbaḍâśiśarman	2
37.	Do.	Do. ..	....	Nîlakaṇṭha	2
38.	Do.	Do. ..	....	Piṭṭaśarman	2
39.	Do.	Do. ..	....	Nîlakaṇṭha	2
40.	Lôhita	Âpastambha ..	Kârâmbi	Nandiśarman	2
41.	Vasishṭha	Pravachana ..	Kâvanûr	Maṇṭaśarman	2
42.	Do.	Do. ..	....	Drôṇaśarman	2
43.	Gôtama	Âpastambha ..	....	Nimbaśarman	2
44.	Do.	Do ..	....	Agniśarman	2
45.	Do.	Pravachana ..	....	Rudramaṇṭa	2
46.	Parâśara	Do. ..	....	Gaṇamâtaśarman	2
47.	Do.	Do. ..	....	Mâdhavaśarman	2
48	Do.	Âpastambha ..	....	Nâgaśarman	2
49.	Harita	Do. ..	....	Vinâyakaśarman	2
50.	Do.	Do. ..	....	Skanda	2
51.	Do.	Do. ..	....	Koṇṭa	2
52	Do.	Do. ..	....	Dâmaśarman	2
53.	Do.	Do. ..	....	Dêvaśarman	2
54.	Mudgala	Do. ..	....	Channakâḷin	2
55.	.. ..	Do. ..	....	Drôṇa	2
56.	Kauśika	Do. ..	....	Kumâramaṇṭa	2
57.	Do.	Do. ..	....	Channakumâra	2
58.	Do.	Pravachana ..	....	Tiṇṭadrôṇaśarman	2
59.	Do.	Âpastambha ..	....	Kûḷaśarman	1
60.	....	....	Orriyûr [4]	Kaṭukuchatti-Pâḷapôchan [5]	1
61.	....	....	Uttarakâkula [6] ..	"To the author of the (*above*) eulogy (*praśasti*), Paramêśvara."	1
62.	....	....	....	"To the (*village*) physician."[7]	1
63.	....	....	Gaṅgapura	"To the devout worshipper of Mahêśvara, called Rêvati, who was the son of Drôṇaśarmâ rêshṭhiraṇa."	2
				Total ..	133

[1] This is the only instance, in which the name of the *sûtra* is spelled in the usual manner, while the form *Âpastambha* is employed in all other cases.

[2] This would be Jyêshṭhaśarman in Sanskrit.

[3] This is not the name of a *sûtra*, but that of a *śâkha*; the *sûtra* is not mentioned in this case.

[4] This is Tiruvorriyûr near Madras; see p. 290, note 1. [5] This is the Tamil spelling of the Sanskrit *Bâla-Bhîja*.

[6] I.e., 'the northern Kâkula.' This appears to refer to Chicacole in the Ganjâm district, as distinguished from the more southern Śrîkâkuḷam in the Kistna district.

[7] With *vaidya-bhâga* compare *marutuva-pêru* in No. 4, paragraph 3, and *vaidya-vṛitti* in Vol. I, p. 91.

(*V.* 7.) As long as the sun moves in the sky, as long as the mountains stand, (*and*) as long as the moon and the stars (*endure*), so long let the race of Pûchân remain!

(*V.* 8.) The poet Paramêśvara, who was the son of the illustrious Chandradêva (*and*) was born from the race of Mêdhâvin, made the poetry of the (*above*) eulogy (*praśasti*).

B.—Tamil portion.

(*L.* 105.) In the twenty-sixth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêsarivarman, we, (*the members of*) the assembly (*sabhâ*) of Uda[ya]chandramaṅgalam, and we, (*the members of*) the assembly of Kâñchivâyil, *alias* Igaṉmaṟaimaṅgalam, (*have agreed as follows*):—

(*L.* 108.) We, (*the inhabitants of*) these two villages, having joined (*and*) having become one, shall prosper as one village from this (*date*).

III.—INSCRIPTIONS OF THE CHOLA DYNASTY.

No. 75. On a pillar at Uyyakkondan-Tirumalai.

This short inscription is engraved on a pillar in the south-east corner of the veranda which surrounds the shrine of the Ujjîvanâtha temple at Uyyakkoṇḍâṉ-Tirumalai, a village 3 miles west of Trichinopoly. It records the gift of a perpetual lamp in the 34th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman, *i.e.*, of the Chôḷa king Parântaka I.[1] The donor was Pirântakaṉ-Mâdêvaḍigaḷâr, a queen of Pirântakaṉ-Kaṇḍarâdittadêvar. The only king with a similar name, of whom we know, is Gaṇḍarâdityavarman, the second son of Parântaka I.[2] As the inscription belongs to the time of Parântaka I. himself, and as it prefixes the word *Pirântakaṉ* to the name of Kaṇḍarâdittadêvar,[3] it is evident that Gaṇḍarâdityavarman, the son of Parântaka I., is actually meant here. The name Parântaka also forms the first member of the name of the queen of Kaṇḍarâdittadêvar; Pirântakaṉ-Mâdêv-aḍigaḷâr probably means 'the devotee (of the temple) of Mahâdêva, (founded by) Parântaka (I.).'

The hitherto published inscriptions of Parântaka I. are dated in the 13th,[4] 15th,[5] 24th[6] and 26th[7] years of his reign. The latest sure date hitherto found is the 40th year in an inscription of the Puñchanadêśvara temple at Tiruvaiyâṟu.[8]

The large Leyden grant (l. 48 ff.) states that Gaṇḍarâdityavarman, the second son of Parântaka I., "founded, for the sake (of bliss) in another (world), a large village, (called) by his own name, in the country on the northern bank of Kavêra's daughter (*i.e.*, the Kâvêrî river)." This village appears to be identical with Gaṇḍarâditya-chaturvêdimaṅgalam, which is mentioned in several Tanjore inscriptions[9] as belonging to a district on the northern bank (of the Kâvêrî), and with the modern Kaṇḍarâdityam in the Uḍaiyârpâḷaiyam tâlluqa.[10] The fifth of the nine Śaiva hymns known as *Tiruvisaippâ* was composed by Kaṇḍarâdittaṉ, who calls himself 'king of the people of Tañjai,' *i.e.*, Tanjore, and

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[1] See p. 365, note 5.

[2] See lines 38, 48 and 60 of the large Leyden grant.

[3] Compare *Parântakaṉ-Kundavaiyâr*, *i.e.*, 'Kundavai, (the daughter of) Parântaka (II.),' in No. 6, p. 68.

[4] *Ep. Ind.*, Vol. III, p. 280 f.

[5] Vol. I, Nos. 82 and 83, and Vol. II, No. 76.

[6] *Madras Christian College Magazine*, Vol. VIII, p. 104 ff.

[7] *Ep. Ind.*, Vol. III, p. 147, and the endorsement of No. 74 above.

[8] No. 232 of 1894 in my *Annual Report* for 1894-95.

[9] No. 6, paragraph 14; No. 69, 78; and No. 70, 65.

[10] See Vol. I, p. 112, note 6.

must be accordingly identified with the Chôla king Gaṇḍarâdityavarman.[1] The carpenter Kaṇḍarâditta-Perundachchan in No. 66, paragraph 505, is apparently named after Gaṇḍarâdityavarman, the grand-uncle of the then reigning king Râjarâjadêva.

According to the subjoined inscription, the ancient name of Uyyakkoṇḍân-Tirumalai was Nandipanmamaṅgalam, which suggests that the place may have been founded by one of the Pallava kings named Nandivarman. The temple was called Tirukkarkuḍi-Paramêśvara. This enables us to identify it with Karkuḍi, a shrine which is referred to in the *Periyapurâṇam* as situated in the Chôla country to the south of the Kâvêri river.

TEXT.

[1.] மதிரை கொண்ட கோப்பர-
[2.] கெசரி[வ]ர்க்கு யாண்டு மு-
[3.] [ப்]பத்தாலாவது தெங்-
[4.] னை வர[ஜ]தெயம் கஜ்ய-
[5.] ங்கலத்து திருக்கற்குடிபர-
[6.] மேஸ்வரற்கு திராத்தகக் கண்-
[7.] டராதித்ததெவர் தெவியார்
[8.] மழபெருமான் மகளார் பிர-
[9.] க்தகன்மாதெவடிகளார்
[10.] திருநிருகொக்தளினக்கு இ-
[11.] ரவும் பகலும் எரிவதாக நீச-
[12.] தம் ஆவதுமுக்கால் உழக்கு
[13.] நெயட்டி சக்திராதித்தவ-
[14.] ல் எரிப[ப]தாக வைத்த சாவா
[15.] [2]மூவாப்பெரா தொண்ணூ-
[16.] று [||*] [வ]ரதெவரா[ன*]தெகு [||*]

TRANSLATION.

In the thirty-fourth year (*of the reign*) of Madiṟai-koṇḍa Kô-Parakêsarivarman,—Pirântakaṉ-Mâdêvaḍigaḷâr, the daughter of Mara-Perumâḷ (*and*) queen of Pirântakaṉ-Kaṇḍarâdittadêvar, gave ninety full-grown ewes, which must neither die nor grow old,[3] to (*the temple of*) Tirukkarkuḍi-Paramêśvara at Nandipanmamaṅgalam, a *brahmadêya* on the southern bank (*of the* Kâvêri *river*), for supplying, every day as long as the moon and the sun endure, (*one*) *uṟakku* of ghee (*measured*) by the *uṟakku* (*stamped with*) a trident,[4] in order to feed one sacred perpetual lamp which shall burn day and night. (*This charity is placed under*) the protection of all *Mâhêśvaras*.

No. 76. UDAYENDIRAM PLATES OF PRITHIVIPATI II. HASTIMALLA.

The subjoined inscription was first made known by the Rev. T. Foulkes in the *Manual of the Salem District*, Vol. II, p. 369 ff. It is engraved on one of the five sets of copper-plates, which appear to have been discovered at Udayêndiram in A. D. 1850 and are now in the

[1] See Mr. P. Sundaram Pillai's valuable article on the Age of Tiruñâṉasambandar in the *Madras Christian College Magazine*, Vol. IX, pp. 344 and 511; and *Ep. Ind.* Vol. III, p. 280 f.

[2] Read மூவா.

[3] *I.e.*, which have to be replaced by fresh ones when they die or grow old; *see* Vol. I, p. 114, note 1.

[4] *Śûla* is used for *triśûla*.

possession of the Dharmakartâ of the Saundararâja-Perumâḷ temple at Udayêndiram.[1] I owe the opportunity of using the original plates to the courtesy of Mr. F. A. Nicholson, I.C.S.

The copper-plates are seven in number. They measure about $8\frac{3}{4}$ to $8\frac{7}{8}$ by $3\frac{1}{4}$ inches. The edges of each plate are raised into rims for the protection of the writing, which is in very good preservation. The plates are strung on a copper ring, which had been already cut when Mr. Foulkes examined the plates. The ring is about $\frac{1}{2}$ inch thick and measures about $5\frac{1}{4}$ inches in diameter. Its ends are soldered into the lower portion of a flower, which bears on its expanded petals a circular seal of about $2\frac{1}{8}$ inches in diameter. This seal, which I have figured in the *Epigraphia Indica* (Vol. III, p. 104, No. 4 of the Plate), bears, in relief, a bull couchant which faces the proper right and is flanked by two ornamented lamp-stands. Above the bull are an indistinct figure (perhaps a squatting male person) and a crescent, and above these a parasol between two *chaurîs*. Below the bull is the Grantha legend *Prabhumêru*. From the Udayêndiram plates of the Bâṇa king Vikramâditya II.[2] we learn that his great-grandfather had the name or surname Prabhumêru. The occurrence of this name on the seal of the subjoined grant suggests that the Gaṅga king Pṛithivîpati II. adopted a Bâṇa *biruda* and placed it on his seal when the Bâṇa kingdom was bestowed on him by the Chôḷa king Parântaka I. As, however, the seal-ring had been already cut when Mr. Foulkes examined the plates, the possibility remains that, as in the case of the inscription No. 71,[3] the present seal may have originally belonged to another set of plates, perhaps to those of Vikramâditya II.[4]

The first five plates bear 28 Sanskrit verses in the Grantha alphabet. The alphabet and language of the two last plates (and of a portion of the last line of plate *Vb*) is Tamil. A few Tamil letters are used in the middle of the Sanskrit portion, *viz.*, ழ் of *Vaimbalgurî* in line 42, ஶ்ரீ of *Śrîpurambiya* in line 45, and ழ் of *Parivi* in line 62. A few words in Sanskrit prose and Grantha characters occur at the beginning of plate *I* and at the end of plate *VII* (*svasti śri*, l. 1, and *ôṁ namô Nârâyaṇâya*, l. 101).

The Sanskrit portion opens with invocations of Vishṇu and Śiva (verses 1 and 2). The next few verses (3 to 11) contain a genealogy of the Chôḷa king Parântaka I. Then follows a genealogy of the Gaṅga-Bâṇa king Pṛithivîpati II. surnamed Hastimalla (vv. 12 to 23), and the information that, with the permission of his sovereign Parakêsarin or Parântaka I., he granted the village of Kaḍaikkôṭṭûr to the village of Udayêndu-chaturvêdimaṅgalam (vv. 24 to 26). Excluded from the grant was certain land which belonged to the Digambara Jainas (v. 27 f. and l. 97 f.). The Tamil portion contains a minute description of the boundaries of Kaḍaikkôṭṭûr and adds that the grant was made by Śembiyaṉ-Mâvalivâṇarâya (*i.e.*, the Gaṅga-Bâṇa king Pṛithivîpati II.) in the 15th year of the reign of Madirai-koṇḍa Kô-Parakêsarivarman (*i.e.*, the Chôḷa king Parântaka I.), and that the granted village was clubbed together with Udyaśandira-maṅgalam into *one* village, called Vîranârâyaṇachchêri in commemoration of Parântaka's surname Vîranârâyaṇa.

The Chôḷa genealogy (vv. 3 to 11) may be subdivided into three portions, *viz.*, mythical ancestors, ancient Chôḷa kings, and direct predecessors of Parântaka I. The mythical ancestors (v. 3) are Brahmâ, Marîchi, Kâśyapa, the Sun, Rudrajit, Chandrajit and Śibi. The four first of these are named in the same order in the Udayêndiram plates of Vîra-Chôḷa[5]

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[1] See above, p. 361 f.
[2] *Ep. Ind.*, Vol. III, p. 75.
[3] See page 362 above.
[4] *Ep. Ind.*, Vol. III, p. 74.
[5] *Ep. Ind.*, Vol. III, p. 81.

and in the *Kaliṅgattu-Paraṇi*;[1] in the *Vikkirama-Śōṛaṉ-Ulâ*,[2] Marîchi is placed after Kâśyapa. Śibi is mentioned by name in the large Leyden grant (l. 13) and alluded to in the *Kaliṅgattu-Paraṇi* (viii. 13) and in the *Vikkirama-Śōṛaṉ-Ulâ* (ll. 20 to 22).

The ancient Chôḷa kings to whom the subjoined inscription refers (v. 4), are Kôkkiḷḷi, Chôḷa, Karikâla and Kôchchaṅkaṇ.[3] The Leyden grant mentions the same persons in different order, *viz.*, Chôḷa (l. 17), Karikâla (l. 24), Kôchchaṅkaṇṇân[4] (l. 25) and Kôkkiḷḷi (l. 26). The *Kaliṅgattu-Paraṇi* alludes first to Kôkkiḷḷi as having wedded a Nâga princess (viii. 18), then to Kôchchenġaṇ as contemporacy of the poet Poygai (*ibid.*), and last to Karikâla as having built embankments along the Kâvêri river (viii. 20), while the *Vikkirama-Śōṛaṉ-Ulâ* alludes first to Kôkkiḷḷi (l. 19 f.), then to Karikâla (l. 26), and last to Kôchchenġaṇ (l. 27 f.). It will be observed that each of the four documents which record the names and achievements of these ancient Chôḷa kings, enumerates them in different order. One of the four kings, Kôkkiḷḷi, can hardly be considered a historical person, as he is credited with having entered a subterraneous cave and there to have contracted marriage with a serpent princess,[5] and as the *Vikkirama-Śōṛaṉ-Ulâ* places him before the two mythical kings Śibi and Kavêra; and the king Chôḷa of the Udayêndiram plates and of the Leyden grant is nothing more than a personification of the Chôḷa dynasty,— just as Pallava, the supposed son of the hero Aśvatthâman and founder of the Pallava race.[6]

The two remaining kings, Kôchchenġaṇ and Karikâla, are the heroes of two Tamil poems, the *Kaḷavaṛi* by Poygaiyâr and the *Paṭṭiṇappâlai* by Rudraṅgaṇṇaṇâr. These two poems must be considerably more ancient than the *Kaliṅgattu-Paraṇi*, which belongs to the time of Kulôttuṅga I. (A.D. 1063 to 1112), because the author of this poem (viii. 18 and 21) believed them to be actually composed before the time of Parântaka I. and during the very reigns of Kôchchenġaṇ and Karikâla. While the *Kaliṅgattu-Paraṇi* places Kôchchenġaṇ before Karikâla, who is represented as having inscribed on Mount Mêru the history of his predecessors, and among them of Kôchchenġaṇ (viii. 19), the Leyden grant calls Kôchchenġaṇ a descendant of Karikâla, and the *Vikkirama-Śōṛaṉ-Ulâ* refers to the two kings in the same order. The Leyden grant even represents the mythical king Kôkkiḷḷi as a descendant of Kôchchenġaṇ. A comparison of these conflicting statements shows that, at the time of the composition of the three documents referred to, no tradition remained regarding the order in which Kôchchenġaṇ and Karikâla succeeded each other. Probably their names were only known from ancient Tamil panegyrics of the same type as the *Kaḷavaṛi* and the *Paṭṭiṇappâlai*. It would be a mistake to treat them as actual ancestors of that Chôḷa dynasty whose epigraphical records have come down to us. They must rather be considered as two

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[1] Canto viii. verse 9; *Ind. Ant.*, Vol. XIX, p. 330.

[2] *Ind. Ant.*, Vol. XXII, p. 147.

[3] This is a Sanskritised form of the Tamil *Kôchchenġaṇ*.

[4] This represents the Tamil *Kôchchenġaṇṇaṉ*.

[5] According to the *Perumbāṇāṛṛuppaḍai*, a poem by Rudraṅgaṇṇaṇâr (see Paṇḍit Śâminâdaiyar's edition of the *Paṭṭuppâṭṭu*, Preface, p. 3), a Chôḷa king of Nâgapaṭṭiṇam (Negapatam), who is clearly a reminiscence of Kôkkiḷḷi, entered the Nâga world through a cavern, married a Nâga princess, and became by her the father of Iḷandiraiyaṇ, a Toṇḍaimân, *i.e.*, king of Kâñchi. In certain apocryphal works, this mythical being is called Âdoṇḍai and represented as the son of Kulôttuṅga-Chôḷa (!); see Wilson's *Mackenzie Collection*, Madras reprint, p. 209, Taylor's *Catalogue*, Vol. III, p. 426 f., and Mr. Sewell's *Lists of Antiquities*, Vol. II, pp. 156, 159 and 213. The Kaśâkuḍi plates (No. 73, ll. 101 f. and 116) mention 'the tank of Tiralaya or Tiraiyaṇ.' The name of this tank is perhaps connected with Iḷandiraiyaṇ. If this were the case, it would prove the antiquity of the legend of Âdoṇḍai.

[6] See Vol. I, Nos. 24, 32 and 151, and Vol. II, Nos. 73 and 74.

representatives of extinct dynasties of the Chôḷa country, whose names had survived in Tamil literature either by chance or on account of their specially marked achievements.

To Karikâla the Leyden grant (l. 24 f.) attributes the building of embankments along the Kâvêrî river. The same act is alluded to in the *Kaliṅgattu-Paraṇi* and the *Vikkirama-Śôraṉ-Ulâ*. The *Kaliṅgattu-Paraṇi* (viii. 24) adds that he paid 1,600,000 gold pieces to the author of the *Paṭṭiṉappâlai*. According to the *Poṉṉarâṟṟuppaḍai*, a poem by Muḍattâmakkaṇṇiyâr,[1] the name of the king's father was Ilañjêṭcheṉṉi. The king himself is there called Kaṟigâl, *i.e.*, 'Black-leg' or 'Elephant-leg,'[2] while the Sanskritised form of his name, Karikâla, would mean 'the death to elephants.' He is said to have defeated the Chêra and Pâṇḍya kings in a battle fought at Veṇṇil.[3] According to the *Śilappadigâram*,[4] his capital was Kâvirippûmbaṭṭiṉam.[5] In one of his interesting contributions to the history of ancient Tamil literature,[6] the Honourable P. Coomaraswamy allots Karikâla to the first century A.D. This opinion is based on the fact that the commentaries on the *Śilappadigâram* represent Karikâla as the maternal grandfather of the Chêra king Śeṅguṭṭuvaṉ, a contemporary of Gajabâhu of Ceylon. Mr. Coomaraswamy identifies the latter with Gajabâhu I., who, according to the *Mahâvaṁsa*, reigned from A.D. 113 to 135. With due respect to Mr. Coomaraswamy's sagacity, I am not prepared to accept this view, unless the identity of the two Gajabâhus is not only supported by the mere identity of the name, but proved by internal reasons, and until the chronology of the earlier history of Ceylon has been subjected to a critical examination.

The last of the four ancient Chôḷa kings to whom the subjoined inscription refers, is Kôchchheṅgaṇṇaṉ, *i.e.*, 'king Red-eye.' Poygaiyâr's poem *Kaḷavaṛi*, which has been translated into English by Mr. Kanakasabhai Pillai,[7] describes the battle of Kaṟumalam, in which Śeṅgaṇ defeated and captured a Chêra king. The *Kaliṅgattu-Paraṇi* and the *Vikkirama-Śôraṉ-Ulâ* state that the prisoner was set at liberty by the king, after the *Kaḷavaṛi* had been recited in the presence of the latter. The Leyden grant (l. 26) calls him "a bee at the lotus feet of Śambhu (Śiva)."[8] By this it alludes to the fact that Śeṅgaṇ was considered as one of the sixty-three devotees of Śiva.[9] The *Periyapurâṇam* calls him the son of the Chôḷa king Śubhadêva by Kamalavatî, and attributes to him the foundation of the Jambukêśvara temple.[10] His name is mentioned by two of the authors of the *Dêvâram*: Sundaramûrti invokes him in the *Tiruttoṇḍattogai*,[11] and refers to a temple which Kôchcheṅgaṇâṉ

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[1] See Paṇḍit Śâminâdaiyar's edition of the *Paṭṭuppâṭṭu*, Preface, p. 2.

[2] In support of the first of these two renderings it is alleged that he was accidentally burnt by fire in his youth; see Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Puṟanâṉûṟu*. Compare the similar name Puḷikâla, which Dr. Fleet derives from *puḷi*, 'a tiger,' and *kâlu*, 'foot' or 'leg;' *Ep. Ind.*, Vol. III, p. 231, note 2.

[3] *Paṭṭuppâṭṭu*, p. 58; compare *Kaliṅgattu-Paraṇi*, viii. 19.

[4] See Paṇḍit Śâminâdaiyar's Introduction to his edition of the *Puṟanâṉûṟu*. [5] See p. 287, note 3.

[6] 'A half-hour with two ancient Tamil poets;' *J. R. A. S., Ceylon Branch*, 1894.

[7] *Ind. Ant.*, Vol. XVIII, p. 259 ff.

[8] The published translation of the Leyden grant erroneously connects this epithet with Kôkkiḷḷi, to whom the second half of the verse refers. It also connects Karikâla's epithet *arikâla*, *i.e.*, 'the death to enemies,' with the preceding verse, and thus obtains a Chôḷa king Arikâla, while the actual name of Karikâla's ancestor was Pañchapa, *i.e.*, 'the protector of the five (Pâṇḍavas);' the same mythical king is alluded to in the *Kaliṅgattu-Paraṇi*, viii. 17, as having assisted the army of Dharma (Yudhishṭhira) in the Bhârata war.

[9] See page 152 above. [10] See page 253 above.

[11] See p. 152, note 5, and *Ind. Ant.*, Vol. XXII, p. 64, note 49.

had built at Naṉṉilam;[1] and Tirumâṇaśambandar mentions two other temples which the Chôla king Śeyyagaṉ[2] had built at Ambar[3] and at Vaigal.[4] The last two references prove that Śeṅgaṉ must have lived before the 7th century, to which, as shown by Mr. Venkayya,[5] Tirumâṇaśambandar belongs. Finally, Mr. Venkayya[6] has found that the *Nâlâyira-prabandham* speaks of a visit of the Chôla king Kôchcheṅgaṇâṉ to the Vishṇu temple at Tirunaṟaiyûr.[7]

Verses 4 and 5 of the Udayêndiram plates and lines 28 to 31 of the large Leyden grant mention the names of the grandfather and father of Parântaka I., Vijayâlaya and Âditya I. Both kings are described in general terms, and no special deeds or events are noticed in connection with them. It may be concluded from this that they were insignificant princes, and that Parântaka I. was the actual founder of the Chôla power. The king during whose reign the present grant was issued, bore various names. The Leyden grant (ll. 32 and 40) calls him Parântaka. The same name occurs in verses 21 and 25 of the Udayêndiram plates. He was also called Vîranârâyaṇa, a name which occurs in verse 6, and which is presupposed by Vîranârâyaṇachchêri, as the granted village was termed after the name of "His Majesty" (l. 73 f.). Another name of his was Parakêsarin (v. 24), which forms part of his Tamil designation Madirai-koṇḍa Kô-Parakêsarivarman (l. 71), *i.e.*, 'king Parakêsarivarman who took Madirai (Madhurâ).' The conquest of Madhurâ and the defeat of its ruler, the Pâṇḍya king Râjasiṁha, is referred to in verses 9 and 11. Parântaka I. is also reported to have repulsed an army of the king of Laṅkâ (Ceylon) and to have earned by this feat the surname Saṁgrâmarâghava (v. 10). Hence he calls himself 'Kô-Parakêsarivarman who took Madirai (*i.e.*, Madhurâ) and Îram (*i.e.*, Ceylon)' in some of his inscriptions.[8] He defeated, among others, the Vaidumba king,[9] "uprooted by force two lords of the Bâṇa kings" (v. 9), and conferred the dignity of "lord of the Bâṇas" on the Gaṅga king Pṛithivîpati II. (v. 21). His queen was the daughter of a king of Kêraḷa (v. 8). The Leyden grant (l. 35 f.) reports that "(this) banner of the race of the Sun covered the temple of Śiva at Vyâghrâgrahâra with pure gold, brought from all regions, subdued by the power of his own arm." As stated before,[10] this verse refers to the gilding of the *Kanakasabhâ* or 'Golden Hall' at Chidambaram. Mr. P. Sundaram Pillai has pointed out that the expression 'Golden Hall' (*Poṉṉambalam*) occurs already in the *Dêvâram* of Appar (*alias* Tirunâvukkaraiyar), the elder contemporary of Tirumâṇaśambandar.[11] Consequently, it seems that Parântaka I. did not gild the Chidambaram temple for the first time, but that he only re-gilded it. Mr. Sundaram adds that "Umâpati Śivâchârya, to whose statements we are bound to accord some consideration, ascribes, in the 14th century, the building of the Golden Hall and the town (Chidambaram) itself to a certain Hiraṇyavarman of immemorial antiquity." Though the name Hiraṇyavarman actually

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[1] See p. 284, note 3.

[2] செம்பியன் செய்யகைகிறை or செய்யகன் வளவன்.

[3] *Ind. Ant.*, Vol. XXII, p. 64, note 51.

[4] *Madras Christian College Magazine*, Vol. IX, p. 682.

[5] *Ep. Ind.*, Vol. III, p. 277 f.

[6] See his notes at the end of Paṇḍit Śâminâdaiyar's edition of the *Puṟanâṉûṟu*.

[7] Tirumaṅgaimannaṉ's *Periyatirumoṛi*, verses 551 to 560.

[8] மதிரையும் சுரமுங்கொண்ட; No. 88 of 1892, Nos. 232 and 233 of 1894, and No. 15 of 1895. The Madras Museum plates of Kô-Parakêsarivarman *alias* Uttama-Chôḷadêva refer to the 18th year of "Parakêsarivarman who took Madhurâ and Ceylon;" see my *Progress Report* for October 1890 to March 1891, p. 5.

[9] See the Index to Vol. I, *s.v.* Vaidumba.

[10] See Vol. I, p. 112, note 2.

[11] *Madras Christian College Magazine*, Vol. IX, p. 513.

occurs among the Pallava kings of Kâñchî,[1] it looks as if his alleged connection with the Golden Hall were only due to the circumstance that the word *hiraṇya*, 'gold,' happens to be a portion of his name. The gilding, or rather re-gilding, of the Chidambaram temple by Parântaka I. is alluded to in the *Vikkirama-Śōraṉ-Ulâ* (ll. 30 to 32). The *Kaliṅgattu-Paraṇi* (viii. 23) mentions his conquest of Ceylon and Madhurâ. The same two conquests and the gilding of the Chidambaram temple are referred to in a hymn by Gaṇḍarâdityа, the second son of Parântaka I.[2] According to this hymn, the capital of Parântaka I. was Kōṛi,[3] *i.e.*, Uṛaiyūr, now a suburb of Trichinopoly.[4] The present inscription is dated in the 15th year of his reign (l. 71 f.). A list of other inscriptions of his was given on page 374 above.

The genealogy of the Chôḷa king Parântaka I. is followed by an account of the ancestors of his feudatory Pṛithivîpati II. surnamed Hastimalla (vv. 12 to 23). This passage opens with a verse (12) glorifying the Gaṅga family, which is said to have had for its ancestor the sage Kaṇva of the race of Kâśyapa[5] and to have "obtained increase through the might of Siṁhanandin."[6] As in the copper-plate grants of the Western Gaṅgas, the first king of the Gaṅga dynasty is stated to have been Koṅkaṇi, who resided at Kuvaḷâḷapura, the modern Kôlâr,[7] "who was anointed to the conquest of the Bâṇa country,"[8] and who, in his youth, accomplished the feat of splitting in two a huge stone pillar with a single stroke of his sword.[9] The device on his banner is said to have been a swan (*sitapiñchha*, *v.* 14). To the period between this mythical ancestor and the great-grandfather of Pṛithivîpati II. the inscription (v. 15) allots the reigns of Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama, and "other kings" of Koṅkaṇi's lineage. The remainder of the genealogical portion of the inscription supplies the following pedigree of the Gaṅga kings:

Śivamâra.
|
Pṛithivîpati I.
surnamed Aparâjita.
|
Mârasiṁha.
|
Pṛithivîpati II.
surnamed Hastimalla.

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[1] See page 374 above.

[2] *Madras Christian College Magazine*, Vol IX, p. 511, and page 374 above.

[3] *Ep. Ind.*, Vol. III, p. 281.

[4] Compare above, p. 252, note 5, and *Ep. Ind.*, Vol. III, p. 72, note 4.

[5] In the copper-plate grants of the Western Gaṅgas and in verse 13 of the present inscription, the *gôtra* to which the first Gaṅga king, Koṅgaṇivarman, belonged, is called Kâṇvâyana.

[6] On Siṁhanandin see my remarks in the *Ep. Ind.*, Vol. III, p. 186.

[7] The identity of both names is proved by the inscriptions of the Kôlâramma temple at Kôlâr, in which Kôlâr is called Kuvaḷâḷapura. The Harihar grant seems to style Mâdhava II. 'the lord of Kôḷâḷapura;' see *Ep. Ind.*, Vol. III, p. 166, and *Ind. Ant.*, Vol. VII, p. 173.

[8] The Mallohaḷḷi grant seems to call Koṅgaṇivarman 'a jungle-fire in burning the extremely dense grass—the Bâṇas;' see *Ep. Ind.*, Vol. III, p. 164, and Mr. Rice's *Mysore Inscriptions*, p. 289.

[9] The same performance of Koṅgaṇivarman is alluded to in most of the Western Gaṅga copper-plate grants. Dr. Fleet suggests that the stone-pillar may be meant for a *jayastambha*; see *Ep. Ind.*, Vol. III, p. 165, note 4.

Pṛithivîpati I. fought a battle at Vaimbalguṛi (v. 17) and lost his life in a battle with the Pâṇḍya king Varaguṇa at Śrîpuṛambiya (v. 18). Śrîpuṛambiya has to be identified with the village of Tiruppirambiyam near Kumbhakôṇam.[1] Mr. Venkayya has shown that this place is mentioned in the *Dêvâram* of Tiruñâṇaśambandar and Sundaramûrti, and that king Varaguṇa-Pâṇḍya is referred to in the *Tiruviḷaiyâḍalpurâṇam*.[2]

Pṛithivîpati II. was a dependent of Parântaka I. and received from him the dignity of 'lord of the Bâṇas' (v. 21), who had been conquered by the Chôḷa king (v. 9). He defeated the Hill-chiefs (*Girîndra*)[3] and the Pallavas (v. 23) and bore the titles 'lord of Paṛivîpurî' and 'lord of Nandi,' *i.e.*, of the Nandidurga hill near Bangalore. His banner bore the device of a black-buck, his crest was a bull, and his drum was called *Paiśâcha* (v. 24). In the Tamil portion of the inscription, Pṛithivîpati II. is referred to under the title Śembiyaṉ-Mâvalivâṇaṛâya (ll. 72 and 101). The second part of this name consists of Mâvali, the Tamil form of Mahâbali, *i.e.*, 'the great Bali,' who is considered as the ancestor of the Bâṇa kings,[4] and Vâṇaṛâya, *i.e.*, Bâṇaṛâja or 'king of the Bâṇas.' The first part of the name, Śembiyaṉ, is one of the titles of the Chôḷa kings. The whole surname appears to mean: '(he who was appointed) Mahâbali-Bâṇaṛâja (by) the Chôḷa king.'

According to verse 16, the Gaṅga king Pṛithivîpati I. rendered assistance to two chiefs named Iriga and Nâgadanta, the sons of king Diṇḍi, and defended the former of these two against king Amôghavarsha. This king can be safely identified in the following manner. The Chôḷa king Râjaṛâja ascended the throne in A.D. 984-85;[5] Râjaṛâja's grand-uncle Râjâditya was slain by the Gaṅga king Bûtuga, who was a feudatory of the Râshṭrakûṭa king Kṛishṇa III., before A.D. 949-50;[6] Râjâditya's father Parântaka I., who reigned at least 40 years,[7] may accordingly be placed about A.D. 900 to 940. As Parântaka I. was a contemporary of the Gaṅga king Pṛithivîpati II.,—Amôghavarsha, the contemporary of Pṛithivîpati I., must be identical with the Râshṭrakûṭa king Amôghavarsha I., who reigned from A.D. 814-15 to 876-78.[8] Accordingly Mâraśiṁha, the son of Pṛithivîpati I., must have reigned about A.D. 878 to 900, and must be distinct from another Mâraśiṁha, who reigned from A.D. 963-64 to 974-75.[9]

Of the localities mentioned in the grant proper, Udayêndu-chaturvêdimaṅgalam (v. 26) and Udayaśandiramaṅgalam (the Tamil spelling of Udayachandramaṅgalam, ll. 74 and 99 f.) are two different forms of the name of the modern village of Udayêndiram, where the plates were found.[10] In mentioning the name Udayachandramaṅgalam, the subjoined inscription presupposes the existence of the lost original of the Udayêndiram plates of Nandivarman Pallavamalla (No. 74), which record the foundation of that village in honour

[1] See Mr. Sewell's *Lists of Antiquities*, Vol. I, p. 275. Tiruppirambiyam is No. 67 on the *Madras Survey Map* of the Kumbhakôṇam tâlluqa.

[2] *Ind. Ant.*, Vol. XXII, p. 62 f. Varaguṇa-Mahârâja is mentioned in an inscription of the Pâṇḍya king Kô-Mâṛañjaḍaiyaṉ at Tillasthânam; No. 51 of 1895 in my *Annual Report* for 1894-95.

[3] The Malapas or Hill-chiefs are mentioned among the enemies conquered by the Hoysaḷa kings; see *Ind. Ant.*, Vol. XX, p. 304, note 8.

[4] See p. 388, note 3.

[5] See *Ind. Ant.*, Vol. XXIII, p. 297, and *Ep. Ind.*, Vol. IV, p. 68.

[6] *Ep. Ind.*, Vol. II, p. 168 f.

[7] See p. 374, note 8.

[8] See Dr. Fleet's Table, *Ep. Ind.*, Vol. III, p. 54.

[9] *Ep. Ind.*, Vol. III, p. 172; *Ind. Ant.*, Vol. XII, pp. 255 and 270 f.; Mr. Rice's *Inscriptions at Śravaṇa-Belgoḷa*, Introduction, p. 18; and his *Inscriptions in the Mysore District*, Part I, Introduction, p. 6 f.

[10] Compare page 365 above.

of the general Udayachandra.[1] The village granted, Kaḍaikkôṭṭûr, must have been situated close to Udayêndiram, because it was clubbed together with the latter into *one* village, called Viranârâyaṇachchêri. Kaḍaikkôṭṭûr was bounded on the south-east and north by the Pâlâṟu river (ll. 78 and 96), which passed through the village near the eastern boundary of the latter (l. 75). The village belonged to Mêl-Aḍaiyâṟu-nâḍu, a subdivision of the district of Paḍuvûr-kôṭṭam (l. 73 f.).[2] As I have already stated on page 365, Mêl-Aḍaiyâṟu-nâḍu[3] is the Tamil equivalent of Paśchimâśrayanadî-vishaya, the Sanskrit name of the district to which Udayêndiram belonged in the time of Nandivarman Pallavamalla.

Text.

Plate I.

[1.] स्वस्ति श्रि[4] [॥*] यस्याष्टमूर्त्तिरभवत्[5] स्वयमर्द्धमूर्त्तिय्यन्नाभिपं-[6]

[2.] कजभूवो[7] जगताम् प्रसूतिः [।*] यस्यानिशम् प्रथमवाग्विद-

[3.] णेति तत्वं स श्रिधरो[8] दिशतु स्वश्वपतिः[*] श्रियम्[9] वः[*] ॥ [१*] मार-

[4.] वै(वि)रि मधुरांशुशेखरशीरवाहलवनीलकन्ध-

[5.] रम् [।*] [10]हारमग्नकपिलेक्षणं वपुर्दूरतो हरतु दुष्कृतानि वः[*] । [२*]

[6.] आसीदम्बुजनाभनाभिकमलात्[11] ब्रह्मा मरीचिस्ततस्तस्मादोत्र-

[7.] करो दितेः पतिरतः सूय्य[12] सुरेन्द्राच्छितः[13] [।*] [14]स्तस्माद्रुद्रजिदुग्रवीर्य्यवि-

Plate IIa.

[8.] [भ]वः [15]श्रिमानतश्चन्द्रजित्तद्वंशे शिविरुत्तमोवनिभृतान्वा-

[9.] ता कपोतस्य यः[*] ॥ [३*] कोक्किळिळ्चोळकरिकालयशःप्रकाशे को-

[10.] ङ्कणादिकुलभूपतिजन्मभूमौ [।*] श्रिमान्[16] बभूव विजयि[17] विज-

[11.] यालयोस्य वंशो[18] नृपः(:)प्रवरसेवितपादपीठः[*] ॥ [४*] अस्यादित्य-

[12.] स्तुतोभूदखिलमधरयन् भूभृताम्[19] वृन्दमुच्चैश्चानादेशावगा-

[13.] [20]हप्रहतरुचिहतारातिवर्ग्गान्धकारः [।*] तत्वावोक्षि[21] स्वचारादन-

[14.] वरतरयावत्तिसच्चक्रवित्ती[22] यस्मै नित्योदयाय प्रमुदि[त]-

Plate IIb.

[15.] मनसो नेमुराशाश्चतस्रः[*] ॥ [५*] अस्माच्चक्रधरश्रियम् प्रकटयन्नत्यक्ष-

[16.] [23]मात्मन्यलमान्दवस्त्रानुदवानलस्तमजनि [24]श्रिवीरनारायणः[*] ॥ बाहा-

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[1] See page 364 above.

[2] The country near Vêlûr belonged to Paṅgaḷa-nâḍu, another subdivision of Paḍuvûr-kôṭṭam; see the Index to Vol. I, *s.v.* Paḍuvûr-kôṭṭam, and *Ep. Ind.*, Vol. IV, p. 82.

[3] The Sanskritised form *Aḍêyâra-râshṭra* occurs in another Udayêndiram grant; *Ep. Ind.*, Vol. III, p. 145.

[4] Read श्री. [5] Read °मूर्तेः. [6] Read °मूर्तिर्यन्नाभि°.

[7] Read °भवा. [8] Read श्रीधरे. [9] Read श्रियं.

[10] Read भालेः. [11] Read °कमलादूस्मा. [12] Read सूर्यः.

[13] Read °न्नार्चितः. [14] Read तस्मा°. [15] Read श्रीमा°.

[16] Read श्रीमान्. [17] Read विजयी. [18] Read वंशे.

[19] Read भूभृतां वृन्दमुच्चैर्नाना°. [20] Read °प्रहित°. [21] Read तत्त्ववेक्षी.

[22] Read °र्वतिसच्चक्रवर्ती; in the original this word is followed by an erased letter.

[23] Read °न्यलं देवः. [24] Read श्री°.

[17.] दण्डगतम् बिभर्त्ति[1] सुचिरम् विश्वम्भरामण्डलम्[2] सप्तद्वीपसमुद्रशैलम-
[18.] धुर्[ि] केयूरवुद्धचैव य[ः*] ॥ [६*] हेमगर्भतुलाभारब्रह्मदेयसुरा-
[19.] लयाः [।*] येन[3] प्रवर्त्तिता[4] धर्म्मास्तथा दानान्यनेकश[ः*] ॥ [७*] यः पुलोमत-
[20.] नयामिव शक्रः पर्व्वतेन्द्रतनुजामिव शर्व्वः [।*] कैटभारिरिव सागरक-
[21.] न्यां केरळेश्वरसुतामुपयेमे ॥ [८*] समुत्खातौ वाणक्षितिधिर-[5]
[22.] पती येन सहसा जिता वैदुम्बाद्या[6] दिशि दिशि नरेन्द्राश्च

Plate IIIa.

[23.] बहुशः [।*] मथित्वा पाण्ड्येन्द्रं करितुरगविरांगसहितं[7] रणा-
[24.] ग्रे यद्दण्डस्समधुरमिभव्रातमहरत् ॥ [९*] लंकेश्वरप्रहित-
[25.] मत्रमितम् बलौकम्[8] वीरोपबृंहितमिभाश्वघटाचक्रिकर्ण्णम्[9] [।*] ह-
[26.] त्वा क्षणेन रणमूर्द्धनि योत्थयुक्तं संग्रामराघव-
[27.] पदम् भुवने बिभर्त्ति ॥ [१०*] पाण्ड्ये जिते [ये]न हि राजसिंहे द्वयो-
[28.] स्तमासीत् सममेव भीतिः [।*] स्वमित्रघातेन [10]धनातिभर्त्तुरनन्त[र*]त्वे-
[29] न त्रिभीषणस्य [11] ॥ [११*] यस्याभवत्प्रवरकाश्यपवंशजोग्रे क-
[30.] ण्वो [12] महामुनिरनल्पतपःप्रभाव[ः।*] य[ः*] सिंहनन्दिमहि[म*]प्र-
[31.] तिलब्धवित्थिर्गगान्वयो [13] विजयताच [14] जयताम् वर[स्तः] [॥ १२*]

Plate IIIb.

[32.] श्रीवासधाम्नि कुवळालपुरे विशाले क[।]ण्वायनस्सकल-
[33.] गंगकुलातिभूतः[15] [।*] राजा बभूव भुवि [16]कोंकणीनामधे-
[34.] यो यो वाणमण्डलजयाय कृताभिषेक[ः*] ॥ [१३*] [17]श्चास्त-
[35.] मूभोजलपः करतळगृहीतासिलतया[18] द्विधा चक्रे येन प्र-
[36.] बलशिशुलिलेन[19] शिशुना [।*] प्रहारेणैकेन प्रवसति-
[37.] तपिधन्ध्वजवरं[20] यदियन्दध्वोद्धै रणशिरसि विभ्यत्यरि-
[38.] गण्वा[ः*] [21] ॥ [१४*] [22]श्रिविष्णुगोपहरिमाधवदुर्विनीतभूविक्रमप्रभृति-[23]
[39.] भूपतिजत्तमान्ये[24] [।*] तस्यान्वये पृथुयशाशिशवमारसूनु[ः*] श्रि-[25]

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[1] Read विभर्त्ति सुचिरं. [2] Read °मण्डलं.
[3] This word is engraved on an erasure. [4] Read प्रवर्त्तिता धर्मा°.
[5] Read °क्षितिधर°. [6] Read वैदुम्बाद्या. [7] Read °वीराङ्ग°.
[8] Read बलौघं. [9] Read चक्रीर्ण्णम्. [10] Read धनाधिभर्तुः.
[11] Read विभीषणस्य. [12] Read °मुनिर°. [13] Read °लब्धवृद्धि°.
[14] Cancel च, which offends against the metre, and read विजयतां जयतां. [15] Read °कुलादिभूतः.
[16] Read कोंकणि°. [17] Read शिला°.
[18] The syllables गृहीतासिलं are engraved on an erasure. [19] Read °लीलेन.
[20] Read °पिञ्छं ध्वजवरं यदियं दध्वोद्धै. [21] Read °गणाः. [22] Read श्रीः.
[23] Read °दुर्विनीत°. [24] Read °जन्म°. [25] Read श्रीः.

Plate IVa.

[40.] मान् बभूव पृथिवीपतिरेकवीर[:*] ॥ [१९*] यो दिण्डिकोजेरिगनाग-
[41.] दन्दी[1] ररक्ष भीतावभैयप्रदानात्[2] [।*] क्षोणीपतेरेकसमो-
[42.] [3]धवर्षात्प्रत्योम्मुखादन्यमनन्यतुल्य[:*] ॥ [१६*] येन वैमुल्लुगुंडना-
[43.] म्नी[4] रणाग्रे खदृयष्टिनिहतारिबलेन [।*] गांगमभूवु
[44.] गमितं शितशस्त्रौतस्वानमस्थिशकलं[5] स्वशरीराल[6] ॥ [१७*]
[45.] य[:*] श्रीपुरंवियमहाहवमूर्ध्नि[7] धीर[:*] पाण्ड्येश्वरम्[8] वरगुणं
[46.] सहजा[9] विजित्य [।*] कृत्वार्त्थयुक्तमपराजितशब्दमात्मप्राण-
[47.] व्ययेन [10]सुहृदस्त्रीदिवङ्गगाम ॥ [१८*] श्रीमारसिंहस्तनयोस्य

Plate IVb.

[48.] जज्ञे नरेश्वरो गंगकुलप्रदीपः [।*] मानैकधाम्नारिकु-
[49.] लान्धकारविध्वंसने चण्डकरप्रभाव[:*] ॥ [१९*] [11]अस्यासित्तनयः
[50.] प्रसादतुमुखस्सम्भावितो जन्मना बिभ्रत् करुपतरुव्रतम् प्रणयि-
[51.] नां कालानलो विद्विषाम् [।*] आख्यानः [12]पृथिविपति[:*] क्षितिभृता(म्)-
[52.] मग्रेसरः केसरी यश्चाभारयते[13] विभस्ति रिपुभि-
[53.] र्दत्तान्[14] प्रहार[।*]न्युधि ॥ [२०*] तस्मान्नृपोलभत पट्टमयम् प्रसादम्
[54.] बाणाधिराजपदलम्भनसाधनं यः [।*] आक्रामतो युधि परान्त-
[55.] कतो नरेन्द्रान्[15] गंगान्वपायसलिलाश्रयराजसिंह[:*][16] ॥ [२१*]

Plate Va.

[56.] [17]शौर्य्योदार्य्यकृतज्ञतामधुरतादाक्षिण्यमेधाक्षमाप्र-
[57.] ज्ञाशौचशमानुभावकरुणाक्षान्तिप्रधानो नयी [।*] आक्रान्त-
[58.] : पृथिवीपतिं स कलिना शोक[।*]वसादौ विनय स्थावुन्द्रागुबलि-
[59.] वंशजोयमिति यम् भेजे गुणानां गणः ॥ [२२*] विदा-
[60.] रयन् पल्लववत्[18] गिरिन्द्रान् वृषप्रियो दानवहाग्रहस्तः [।*]
[61.] वहन्महि[19] श्रीसहजो यथार्थं यो हस्तिमल्लापरनामधेय[:] [॥ २३*]
[62.] कृष्णध्वजः पञ्चविषुर्य्यधिपो वृषांकः पैशाचदुन्दुभिरय्युधि[20] नन्दिना-
[63.] थ[:।*] आ[ज्ञ]पित[:*] स्वयमभूपदि[21] हस्तिमल्लो वि[ज्ञ]पयन् स परकेसरी-[22]

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[1] Read °दन्ती. [2] Read °भय°. [3] Read °वर्षान्मृत्योर्मुखा°.
[4] Read °म्रि. [5] Read °शस्त्रोत्खात°. [6] Read °शरीरात.
[7] Read °मूर्ध्नि. [8] Read °श्वरं. [9] Read सहसा.
[10] Read सुहृदस्त्रीदि°. [11] Read अस्यासक्ति°. [12] Read पृथिवी°.
[13] Read यश्चाभालपदं बिभर्ति. [14] Read °दैत्तान्. [15] Read गङ्गान्ववाय°.
[16] Read °सो ग्रहंसः in accordance with the preceding सलिलाश्रय. [17] Read शौर्य्योदार्य्यकृतज्ञता°.
[18] Read पल्लवद्विरान्द्रान्; न्द्रान् is corrected by the engraver from न्द्रा. [19] Read वहन्महीं.
[20] Read °भिरय्युधि. [21] Read °भूदपे. [22] Read °केसरि°.

ILLUSTRATIONS

Frontispiece. Praying-Wheel at Soonum.

1. Praying-Wheels Propelled by Water-power.
2. Dorjé or Vajira, a Trisula.
3. Praying-Wheels at Kalsi, on the Indus.
4. Praying-Wheel driven by water-wheel, at Ghia. — 32 Row of Praying Cylinders, in the Hemis monastery, on the Indus
5. House with Praying-Wheel driven by water, Ghia.
6. Book-Wheel, Buddhist Temple, Asa Kusa, Japan.
7. Small Hand Praying-Wheel.
8. Wheel on Pillar, Sculpture, Sanchi.
9. Worshipping a Wheel, Sculpture, Sanchi.
10. Throne and Wheel, Sculpture, Amaravati.
11. Foot of Buddha, with Wheel, Sculpture, Amaravati.
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13. Plan of Sanchi Stupa.
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15. Jaina Wheel, Sculpture, Mathura.
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20. Japanese Wheel with Thunder Drums. — Fig. 20a. Lui-shin, the Chinese God of Thunder.
21. The Kaaba at Mecca.
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27. Figure with Wheel. France.
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31. Figure with Wheel, Sculpture, Treves.
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34. Altar with Wheel and Thunderbolt, Nismes, France.
35. Double-Discs and Sceptre, Scotland.
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37. Sculpture from Lower Monastery at Nuteh, Eusofzai.
38. Sculpture from the Upper Monastery at Hutta, Eusofzai.
39. Throne of Fath-Ali Shah, Teheran.
40. The Buddhist Wheel of Life.

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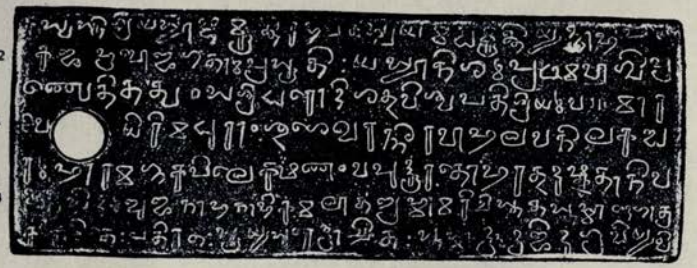

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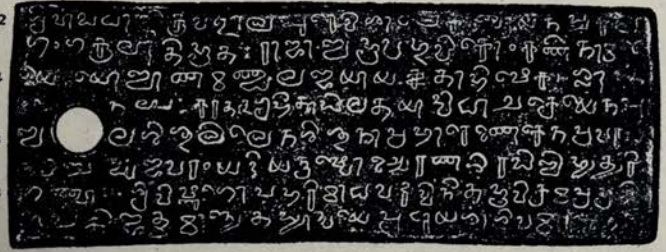

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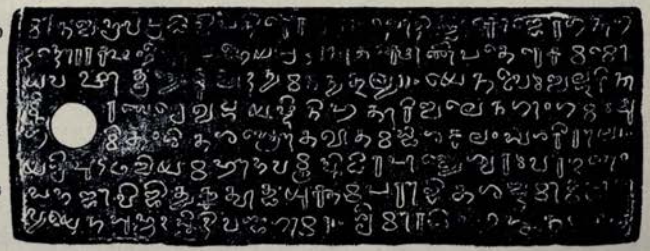

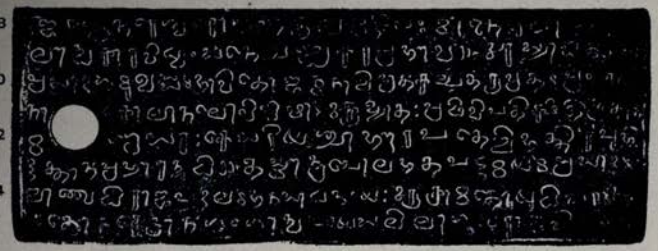
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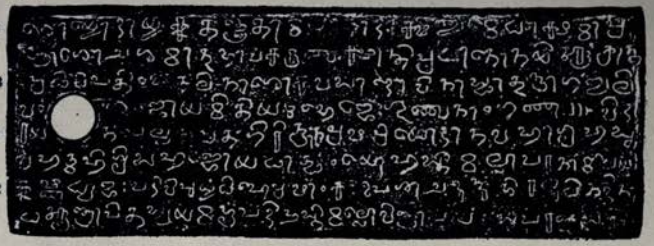
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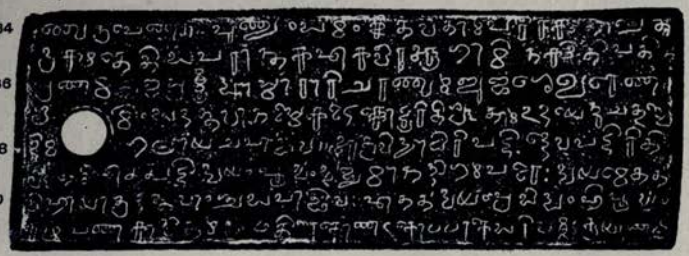
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Plate Vb.

[64.] णा नृपेण ॥ [२४*] पुण्यं समं कृतवताम् परिरक्षताञ्च त-
[65.] द्वंसनेति स परान्तक एकवीरः ।*] आगामिनः*] क्षितिपतीन्[1]
[66.] प्रणमत्यजस्रम्मू र्द्ध्नि स्म(ग)सरिचरणम् भुजशेखरेण ॥ [२५*]
[67.] भूमिं स दत्तवान्यस्मै [2]कटैकोट्टूरिति श्रुताम् [।*] उदयेन्दुचन्द्रं-
[68.] दिमंगलाय च पार्थिवः*] ॥ [२६*] अत्र विद्याधिरीपट्टिदेवपट्टिरिति[3]
[69.] श्रुतम् [।*] एतत्पट्टिद्वयं पूर्वं भुज्यमानन्दिगम्परैः[4] [॥ २७*] द्वयमेतत्[5]
[70.] विहायात्र दत्तवांश्च स पार्थिवः [।*] एतत्[6] द्वयं प्रतिब्रूं हि पूर्वं
[71.] क्षपणकान्वितम् ॥ [२८*] மதிரை கொண்ட கொப்பரகேஸரிவர்மற்கு யாண்டு

Plate VIa.

[72.] பதினேற்றாவதற்கு செம்பியன் மாவலிவாணராயர் விண்ணப்பத்தா-
[73.] ற்பெருமானடிகள் தம் பெரூத்செய்த வ்ரஹ்மதெயம் பதினூர்க்கொட்டத்து மெலடை-
[74.] யாதுநாட்டுக்கடைக்கொட்டோ உடையசந்திரமங்கலத்தொடெய் கூட வீரகோசாயண-
ச்செரி-
[75.] யென்று வ்ரஹ்மதெயஞ்செய்தமையில்லிதற்குக்கீழ்பாற்கெல்லை யாலாற்றின் கி-
[76.] ழக்கிலிடையாற்றுக்கொல்லையின் கிழையாலமும்மிதன் தெற்கு கொக்கிச்செ-
[77.] ல்ல மருதும்மிதன்றெற்கு கொக்கிச்செல்ல விண்ணமங்கலத்தாருரிக்-
[78.] குப்பாய்ந்த வயிரக்காலுக்தென்கீழ்பாற்கெல்லை பாலாறுக்தென்பாற்கெல்-
[79.] லை எட்டிப்புஞ்சியும்மிதன் மெற்கு கொக்கியெறிச்சிற்றரிபூர்ப்பாழின் வட-[7]
[80.] க்கிற்பள்ளமும்மிதன்[8] மெற்கு கொக்கியெற விண்ணப்புலியனெரியின் கீழ்-
[81.] கடைக்கொம்பினலமும்மிதன் மெற்கு கொக்கியெற கெடெக்களர் முடவெம்[பு]-

Plate VIb.

[82.] ம்மிதன் மெற்கெம்புனற்செடும்மிதன் மெற்கெற இண்டக்குறுக்கியின்
[83.] தெற்கிற்[பூ]தனும்மிதன்[9] மெற்கெற பெரியமலையளவும் மெல்பாற்கெ-
[84.] ல்லை ஒவிக்கும் பாறையும்மிதன் வடக்கு கொக்கிச்சென்று முப்பெண்-
[85.] டிர்குறுக்கியும்மிதன் வடக்கு கொக்கிச்சென்று குதிரைவடியும்மி-[10]
[86.] தன் வடபாற்கெல்லையியமான்முண்டையும்மிதன் கிழக்கு
[87.] கொக்கியிழியப்பிடாம்புழையும்மிதன் கிழக்கு கொக்கியிழிய-
[88.] க்குராக்குட்டையும்மிதன் கிழக்கு கொக்கியிழியவொருமைச்சரியும்மி-
[89.] தன் கிழக்கு கொக்கியிழிய கற்காயனெரி வடக்கிலாலத்தொடை மெடும்மி-
[90.] தன் கிழக்கு கொக்கியிழிய பெரிய கண்ணரம்பும்மிதன் கிழக்கு கொக்கியிழியக்-
[91.] கல்லாலியொடைப்படர் பாறையும்மிதன் கிழக்கு கொக்கியிழிய பெரிய துரி-

Plate VII.

[92.] ஞ்சிலும்மிதன் கிழக்கு கொக்கியிழியப்படர் பாறையும்மிதன் கிழக்கு கொக்கி-
[93.] யிழிய துரிஞ்சிலொடைக்கற்குறும்பும்மிதன் கிழக்கு கொக்கியிழிய மொட்டை-

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[1] Read °पतीन्. [2] Read कडै°. [3] Read विद्याधरीपट्टिदेव°.
[4] Read °म्परैः. [5] Read °तद्द्वयं. [6] Read एतद्द्वयं.
[7] The letters ன் வட are engraved on an erasure.
[8] The first ன of பள்ள is engraved on an erasure.
[9] Read புதலும்.
[10] The யு of வடியும் is engraved on an erasure.

[94.] க்குமக்கிபின் வடமெற்றிற்றணக்கொடடைக்குட்டையும் மொட்டைக்குமக்கிபின்
[95.] மத்தகத்துப்படச் பாறையும்மிதன் றிழக்கு கொக்கிபிழியக்காரை கடறும்மித-
[96.] ன் றிழக்கு கொக்கிபிழியப்பாலாற்றனவும் [|*] இப்பரிசு நாட்டைக்கூட்டி கில-
[97.] டப்பித்துக்கல்லுங்கள்ளியுகாட்டி பழம் பள்ளிச்சக்தமான விச்சா-
[98.] திரிபட்டியுக்தெவர்பட்டியுமான இவ்விரண்டு பட்டியுகீக்கி இக்காற்பாலெல்-
[99.] லையுள்ளும் உண்ணிலமொழிகின்றி ஆதிரப்புரவிஞல் உதய[ச*]த்திரமக்க-
[100.] லத்தாற்கெய் கூட இப்பரிசெய் அறையொலேப்படி ஶாலனஞ்செய்வித்தக்-
[101.] குத்தென் செம்பியன் மாவலிவாணராயனென் [||*] ஒஉதோ காராயணாய ||

TRANSLATION.

A.—Sanskrit portion.

Hail! Prosperity!

(*Verse* 1.) May he (*viz.*, Vishṇu) incessantly grant you prosperity, the lord of Prosperity (*and*) master of the Universe, of whom the eight-bodied (Śiva) himself became one half of the body;[1] from the lotus on whose navel the creator of the worlds was produced; (*and*) whose true nature the primeval speech (*i.e.*, the Vêda) reveals!

(*V.* 2.) Let it far remove your sins, the being (*viz.*, Śiva) which is the enemy of Cupid; whose diadem is the moon; the dark (*spot*) on whose throat resembles a particle of a cloud; (*and*) in whose forehead is sunk a (*third*) reddish eye!

(*V.* 3.) From the lotus on the navel of Vishṇu was produced Brahmâ; from him Marîchi; from him (Kâśyapa) the founder of a *gôtra* (*and*) husband of Diti; from him the Sun, who is praised by (Indra) the lord of gods; from him Rudrajit, who was full of terrible power; from him the glorious Chandrajit; (*and*) in his race Śibi, the best of kings, who saved a pigeon (*by offering his own flesh to a hawk*).

(*V.* 4.) In his race, which was resplendent with the fame of Kôkkiḷḷi, Chôḷa and Karikâḷa, (*and*) which was the birth-place of Kôchchaṅkaṉ and other noble kings, was born the glorious (*and*) victorious Vijayâlaya, whose foot-stool was worshipped by the best of kings.

(*V.* 5.) His son was Âditya, who overcame the whole crowd of exalted kings; whose splendour, being emitted to enter various countries, dispelled the darkness (*which were*) troops of enemies; who learned the true state (*of the affairs of his enemies*) from his spies; who made the excellent wheel (*of his authority*) roll with incessant speed; (*and*) to whom, the continually rising, joyfully bowed the four regions.[2]

(*V.* 6.) From him was born the glorious king Vîranârâyaṇa, a jungle-fire to enemies, who, visibly (*and*) amply manifesting the glory of Chakradhara,[3] (*which resides*) in him, now wears for a long time, as easily as an arm-ring, the circle of the earth, together with the seven continents, oceans and mountains, resting on (*his*) strong arm.

(*V.* 7.) He practised many meritorious acts and gifts, (*as*) the *hêmagarbha* (gift), the *tulâbhâra* (gift), gifts (*of land*) to Brâhmaṇas, and (*the building of*) temples.

(*V.* 8.) As Śakra (Indra) the daughter of Pulôman, as Śarva (Śiva) the daughter of the lord of mountains, (*and*) as (Vishṇu) the enemy of Kaiṭabha the daughter of the ocean, he married the daughter of the lord of Kêraḷa.

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[1] *Viz.*, in the form of Harihara, which consists of Vishṇu and Śiva joined in one. Compare No. 73, verse 4.

[2] Every word in this verse also applies to the sun (*âditya*), whose name the king bore.

[3] This word has to be taken in two ways, *viz.*, as a synonym of *chakravartin*, 'an emperor,' and as an epithet of Vishṇu, one of whose names (Nârâyaṇa) forms part of the king's name.

(*V.* 9.) He uprooted by force two lords of the Bâṇa kings and defeated the Vaidumba and many other kings in various regions. His army, having crushed at the head of a battle the Pâṇḍya king together with an army of elephants, horses and soldiers, seized a herd of elephants together with (*the city of*) Madhurâ.

(*V.* 10.) Having slain in an instant, at the head of a battle, an immense army, despatched by the lord of Laṅkâ, which teemed with brave soldiers (*and*) was interspersed with troops of elephants and horses, he bears in the world the title Saṁgrâmarâghava, which is full of meaning.[1]

(*V.* 11.) When he had defeated the Pâṇḍya (*king*) Râjasiṁha, two persons experienced the same fear at the same time: (Kubêra) the lord of wealth on account of the death of his own friend,[2] (*and*) Vibhîshaṇa[3] on account of the proximity (*of the* Chôḷa *dominions to Ceylon*).

(*V.* 12.) May it be victorious, the Gaṅga family, at the beginning of which was the great sage Kaṇva, who was born in the excellent race of Kâśyapa, (*and*) the power of whose austerities was very great; which obtained increase through the might of Siṁhanandin; (*and which is*) the best of victorious (*dynasties*)!

(*V.* 13.) In the great (*city of*) Kuvaḷâḷapura, which was the dwelling-place of Prosperity, resided a king whose name Koṅkaṇi (*was well known*) on earth; who was a descendant of Kaṇva (*Kâṇvâyana*); who became the first of the whole Gaṅga race; (*and*) who was anointed to the conquest of the Bâṇa country (*maṇḍala*).

(*V.* 14.) (*While still*) a youth, he who resembled the powerful Śiśu (Kumâra)[4] in gracefulness, split in two a huge stone pillar with the sword held in (*his*) hand at a single stroke. The crowds of enemies became afraid when they perceived at the head of the battle his lofty, excellent banner which bore a beautiful swan.[5]

(*V.* 15.) In his lineage, which deserves respect because there were born (*in it*) the glorious Vishṇugôpa, Hari, Mâdhava, Durvinîta, Bhûvikrama and other kings, was born Śivamâra's son, the glorious Pṛithivîpati (I.), a matchless hero of wide fame.[6]

(*V.* 16.) By the promise of security, he who was unequalled by others, saved Iriga and Nâgadanta, the sons of king (*kó*) Diṇḍi, who were afraid,— the one from king Amôghavarsha, (*and*) the other from the jaws of death.

(*V.* 17.) At the head of a battle called (*after*) Vaimbalguṛi, he who had slain the army of the enemy with (*his*) sword, caused a piece of bone, which had been cut from his own body by the sharp sword, to enter the water of the Gaṅgâ.[7]

(*V.* 18.) Having defeated by force the Pâṇḍya lord Varaguṇa at the head of the great battle of Śrîpuṛambiya, and having (*thus*) made (*his*) title Aparâjita (*i.e.*, 'the

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[1] The name *Saṁgrâmarâghava*, *i.e.*, '(resembling) Râma in battle,' was appropriate in his case, because he defeated an army of the king of Ceylon, just as Râma had killed Râvaṇa, the fabulous ruler of Laṅkâ.

[2] This seems to imply that the Pâṇḍya king Râjasiṁha possessed great wealth, which was seized by the conquering Chôḷa king.

[3] This is the name of Râvaṇa's younger brother, who was raised to the throne by Râma.

[4] This god is supposed to have split the mountain Krauñcha.

[5] *Sitapiñchha* is the same as *svêtagaruṭ*, which the *Amarakôśa* (ii. 5, 23) gives as a synonym of *haṁsa*.

[6] It is difficult to say which of the three words *pṛithuyaśas*, *pṛithivipati* and *ékavira* is the actual name of the king. I select Pṛithivîpati, because the same name is borne by another king in verses 20 and 22.

[7] It is not clear if the bone was cut out by one of the enemies or by himself, nor why it was subsequently immersed in the Gaṅgâ.

Unconquered') significant, this hero entered the heaven of (*his*) friend (*viz.*, Indra) by sacrificing his own life.

(*V.* 19.) His son was the glorious king Mârasiṁha, the light of the Gaṅga family (*and*) the only abode of honour, who possessed the power of the sun in dispelling darkness,—a crowd of enemies.

(*V.* 20.) His son was called Pṛithivîpati (II.), the foremost lion among kings, whose face beamed with kindness, who was exalted by birth, who kept the vow of (*resembling*) the *Kalpa* tree towards friends, who was the fire of death to enemies, and who bore, from the forehead to the feet, wounds received from the enemies in battle.

(*V.* 21.) This prince, a flamingo in the tank of the Gaṅga family, received from that[1] Parântaka, who attacked kings in battle, a grant (*prasâda*) in the shape of a (*copper*) plate (*paṭṭa*),[2] which was the instrument of the attainment of the dignity (*pada*) of lord of the Bâṇas (*Bâṇâdhirâja*).

(*V.* 22.) Oppressed by the Kali (*age*), the political crowd of virtues, *viz.*, courage, liberality, gratitude, sweetness, courtesy, wisdom, patience, intelligence, purity, tranquillity, dignity, mercy, forbearance, *etc.*, forthwith joined, in order to rest without grief and fatigue, this Pṛithivîpati (II.), because they thought that he was born of the race of Bali.[3]

(*V.* 23.) He deservedly bore the other name Hastimalla,[4] as he tore up the Hill-chiefs (*Girîndra*) together with the Pallavas, as he was devoted to virtue, as his fingers (*always*) carried gifts, as he bore the earth, (*and*) as he was prosperous from birth;— [just as the divine elephant Airâvata tears up large hills like sprouts, is beloved by Indra, carries rut on the tip of his trunk, bears the earth, and was born (*from the milk ocean*) together with the goddess of Prosperity].

(*V.* 24.) He whose banner bore (*the emblem of*) a black-buck, who was the lord (*of the city*) of Paṛivipurî, whose crest (*aṅka*) was a bull, whose drum (*was called*) *Paiśâcha*, who was fearless in battle, (*and*) who was the lord of Nandi,— though himself (*called*) Hastimalla,[5] on submitting a request, was commanded (*accordingly*) by king Parakêsarin.[6]

(*V.* 25.) "The religious merit of those who perform (*grants*), and of those who protect (*them*), (*is*) equal. Therefore protect (*the present gift*)": (*Speaking*) thus, the matchless hero Parântaka incessantly bows (*his*) head, whose diadem are the lotus feet of Cupid's enemy (Śiva),[7] to future kings.

(*V.* 26.) This king granted the land called Kaḍaikkôṭṭûr, on his (*viz.*, Hastimalla's) behalf, to (*the village of*) Udayêndu-chaturvêdimaṅgalam.

(*V.* 27.) The two *paṭṭis*[8] called *Vidyâdharîpaṭṭi* (and) *Dêvapaṭṭi* in this (*village*) had been formerly enjoyed by the Digambaras.

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[1] This pronoun refers to the Chôla king whose reign was described in verses 6 to 11.

[2] With *paṭṭamayaḥ prasâdâḥ* compare *prasâda-paṭṭaka*, *Ep. Ind.*, Vol. III, p. 312.

[3] In reality, Pṛithivîpati II. was not a descendant of Bali, the mythical ancestor of the Bâṇa kings (*Ep. Ind.*, Vol III, p. 74), but the Bâṇa kingdom had been conferred on him, a Gaṅga, by Parântaka I.

[4] *I.e.*, 'the wrestler with elephants' or 'the best of elephants.'

[5] The lion and the elephant are considered as natural enemies. Hastimalla means 'the best of elephants,' and Parakêsarin 'the lion to enemies;' hence the *virôdha*.

[6] This seems to mean that Hastimalla received Parakêsarin's permission to make the present grant.

[7] *I.e.*, who is a devotee of Śiva. Compare Vol. I, p. 5, notes 3 and 10; Vol. II, p. 11, note 3; and *Ep. Ind.*, Vol. IV, p. 83, note 3.

[8] Regarding *paṭṭi* see p. 359, note 12.

(*V.* 28.) The king made the gift excluding these two (*paṭṭis*) of that (*village*); for, these two were known to have formerly belonged to the Kshapaṇakas.[1]

B.—Tamil portion.

(*Line* 71.) In the fifteenth year (*of the reign*) of Madirai-koṇḍa Kô-Parakêsarivarman,— His Majesty (*perumâṉ-aḍigaḷ*) had, at the request of Śembiyaṉ-Mâvalivâṇarâyar, converted (*the village of*) Kaḍaikkôṭṭûr in Mêl-Aḍaiyâṟu-nâḍu, (*a subdivision*) of Paḍuvûr-kôṭṭam, together with Udayaśandiramaṅgalam, into a *brahmadêya*, called Vîranârâyaṇachchêri after his own name.

(*L.* 75.) The eastern-boundary of this (*village is*) a banyan tree (*âlam*) on the east of (*the land called*) *Iḍaiyáṟṟukkollai* on the east of the Pâlâṟu (*river*); going to the south of this, a *marudu* (tree);[2] and going to the south of this, the (*channel called*) *Vayirakkâl*, which feeds the (*tank called*) *Viṇṇamaṅgalattâṟêri*.

(*L.* 78.) The south-eastern boundary (*is*) the Pâlâṟu (*river*).

(*L.* 79.) The southern boundary (*is*) a group of *nux vomica* trees (*eṭṭi*); ascending to the west of this, a pit on the north of the waste land (*of the village*) of Śiṟṟariyûr; ascending to the west of this, a banyan tree at the outlet on the eastern side of the (*tank called*) *Viṇṇappuliyaṉêri*; ascending to the west of this, a crooked neem tree (*vêmbu*) on a large (*piece of*) barren ground; ascending to the west of this, an expanse of water; ascending to the west of this, a bush on the south of a cross-road[3] with *iṇḍu* (creepers);[4] and ascending to the west of this, the foot of a high hill.

(*L.* 83.) The western boundary (*is*) a resounding boulder; going to the north of this, the "cross-road of the three women;" and going to the north of this, the "horse's halter."

(*L.* 86.) Its northern boundary (*is*) *Adiyamâṉ-muṇḍai*;[5] descending to the east of this, *Piḍâmburai* (?); descending to the east of this, a pond with *kurâ* (shrubs);[6] descending to the east of this, a path (*of the breadth*) of one buffalo; descending to the east of this, a hillock near a banyan tree on the north of the (*tank called*) *Kaṅgâyaṉêri*; descending to the east of this, a large vein (?) of stone; descending to the east of this, a large boulder near a *kallâli*;[7] descending to the east of this, a large *turiñjil* (tree);[8] descending to the east of this, a large boulder; descending to the east of this, a stone wall (?) near a *turiñjil* (tree); descending to the east of this, a pond near a *taṇakku* (tree)[9] on the north-west of a bare cross-road, and a large boulder on the bare cross-road; descending to the east of this, a thicket of *kârai* (shrubs);[10] and descending to the east of this, the bank of the Pâlâṟu (*river*).

(*L.* 96.) Having assembled accordingly (*the inhabitants of*) the district (*nâḍu*), having caused (*them*) to walk over (*the boundaries of*) the (*granted*) land, having planted stones and milk-bush (*on the boundaries*), having excluded the two *paṭṭis* called *Vichchâdiripaṭṭi* and

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[1] The Kshapaṇakas are the same as the Digambaras in verse 27.

[2] மருது or மருதம் in Tamil and अर्जुन in Sanskrit is the tree *Terminalia alata*. It forms part of Tiruviḍaimarudûr or Madhyârjuna, the name of a famous shrine of Śiva near Kumbhakôṇam, which Śaṁkara is said in the *Śaṁkaravijaya* to have visited; see Dr. Aufrecht's *Oxford Catalogue*, p. 248*a*.

[3] குறுங்கி is perhaps the same as குறுங்குப்பாலை and குறுங்குழி.

[4] According to the Tamil dictionaries, this is a thorny creeper, *Mimosa rubicaulis*.

[5] அதியமான் is probably the same as Adigaimâṉ, 'the king of Adigai,' and முண்டை means 'a shaven widow.' Perhaps this fanciful name designated a bare rock which resembled a human head in shape.

[6] *Webera corymbosa*.

[7] This may be the same as கல்லாலம், *Ficus virens*.

[8] *Mimosa amara*.

[9] *Morinda umbellata*.

[10] *Webera tetrandra*.

Dêvarpaṭṭi,[1] which had been formerly a *pallichchandam*,[2] (*but*) having included[3] the cultivated land situated within the above four boundaries, and having caused an edict (*śâsana*) to be drawn up in accordance with the order of the king,—I, Śembiyaṉ-Mâvalivâṇarâyaṉ, gave (*the above land*), together with a gift of one thousand (*gold coins*), to all the inhabitants of Udayaśandiramaṅgalam.

(*L.* 101.) *Om.* Obeisance to Nârâyaṇa!

No. 77. On the west base of the Anekatangapadam temple at Kanchipuram.

In the first volume I published an inscription of Kambaṇa-Uḍaiyar, which records that, in the time of Kulôttuṅga-Chôḷadêva, the Râjasiṁhavarmêśvara temple at Kâñchipuram had been closed, its landed property sold, and its compound and environs transferred to the temple of Aṉaiyapataṅgâ.[4] This temple is situated close to the Râjasiṁhavarmêśvara (now Kailâsanâtha) temple. In its inscriptions and in the *Dêvâram*,[5] it bears the slightly different name Aṉêkataṅgâpadam. It contains three inscriptions, one of which records a private grant,[6] while the two others (Nos. 77 and 78) are dated during the reign of Kulôttuṅga-Chôḷadêva.

The king to whose reign the inscriptions Nos. 77 and 78 belong, is identical with Kulôttuṅga-Chôḷadêva I. This follows from the fact that, in other inscriptions which open with the same introduction,[7] he receives the surname Kô-Râjakêsarivarman, which was borne by Kulôttuṅga-Chôḷa I.,[8] and that, in a few inscriptions with the same introduction,[9] he is said to have put to flight Vikkala and Śiṅgaṇa, who must be identified with Vikramâditya VI. and Jayasiṁha IV. of the Western Châlukya dynasty.[10]

The subjoined inscription records that, in the 20th year of his reign, Kulôttuṅga-Chôḷadêva granted to the Śiva temple of Aṉêkataṅgâpadam in Kâñchipuram three *vêlis* of land in the village of Tâmar, *alias* Nittaviṉôdanallûr, in Tâmar-nâḍu, a subdivision of Tâmar-kôṭṭam. According to Mr. Crole's *Chingleput Manual* (p. 439), the district of "Tamâl-kottam" was situated in the west of the Conjeeveram tâlluqa. The village of Tâmar must be accordingly identified with the modern Dâmal.[11] As in an inscription of Kambaṇṇa-Uḍaiyar (Vol. I, No. 88), Kâñchipuram is here said to have belonged to Eyiṟ-kôṭṭam, a district of Jayaṅkoṇḍa-Śôṛa-maṇḍalam. Eyil, after which the district of Eyiṟ-kôṭṭam was called, must be distinct from the distant village of Eyil in the South Arcot district, with which I proposed to identify it on a former occasion.[12] Perhaps the term Eyil, *i.e.*, 'the Fort,' refers to Kâñchipuram itself. Jayaṅkoṇḍa-Śôṛa-maṇḍalam is another name of Toṇḍaimaṇḍalam.[13]

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[1] These two *paṭṭis* are also referred to in verses 27 and 28 of the Sanskrit portion.

[2] This word means 'a gift to a Jaina temple;' see p. 52, note 2.

[3] Literally, 'not having excluded.'

[4] See Vol. I, p. 118.

[5] See Vol. I, p. 118, note 7.

[6] This inscription (No. 23 of 1890) appears to be dated in the Nala *saṁvatsara*, and records that the authorities (*iḍaṇattâr*) of the Aṉêpataṅgâ (thus) temple assigned 1400 *kuṛis* of the temple land to certain weavers (? *kaikkôḷar*) who were connected with the temple.

[7] *E.g.*, the smaller Leyden grant; Dr. Burgess' *Archæological Survey of Southern India*, Vol. IV, p. 224.

[8] See page 230 above.

[9] See below, p. 391, note 7.

[10] See page 231 above.

[11] No. 1 on the *Madras Survey Map* of the Conjeeveram tâlluqa.

[12] Vol. I, p. 123.

[13] See page 312 above.

TEXT.

[1.] ஸ்வஸ்தி ஸ்ரீ: [||*] புகழ்மாது வினக்க ஜயமாது விரும்ப நி[ல]மகள் நிலவ மலர்-மகள் புணர உரிமை[நி]ற்[நி]றக்க ம[ணி]முடி சூடி [மீ]ன[வர் கி]லே கெட [வி]ல்லவர் குலேதர எனை ம[ன்ன]வ[ரிரி]யலுற்[நிழி]ந[1]த்திக்கனேத்துந்தன் சக்-கரகடாக்[கி] விஜயாபிஷெகம் பண்[ணி] [2] விசலிம்நமாவனத்து

[2.] புவனமுழுதுடையாளொடும் வீற்றிருந்தருளிய ஸ்ரீகுலொத்துங்கசொழதெவற்கு யாண்டு இரு[ப]தாவது திருவாய் மொழிந்தருள ஜயங்கொண்டசொழமண்டலத்து எயிற்-கொட்டத்து நகரம் காஞ்சி[பு]ரத்து ஆளுடையார் திருவெகதங்காபதமுடைய மஹாதெவற்-

[3.] கு நித்த[நி]மந்தஞ்செலுத்துகைக்கு அந்தராயமுட்பட இறைபிரி தெவதானம் வி-ட்ட தாமக்கொட்டத்தைத்தாமக்காட்டு[த்த]சமர[ர] நித்தவினெதநல்லூர் ஊர்க்கு மெற்கு [|*] வடபா[ற்]கெல்[லை] கண[ப]தியார் கொயிலுக்கு தெக்கும்[3] [|*] [4]கிழ்பா[ர்]க்கெல்லை குமாரகொட்டத்து-

[4.] க்குழியையுற்று இத[ன்] தெற்குக்காளிகொட்டத்தையுற்று இத[ன்] தெற்குத்தும்-படியையுற்றும் [|*] தென்பாற்கெல்லை திருவிடையாட்டமான தும்படிச்செரு-வுக்கு வடக்கும் [|*] மெல்பாற்கெல்லை எரி கரை மண்பாட்டுக்குழி[க்]கும் [|*] நவு உட்பட்ட உள்ளூர் வீமீவை-

[5.] ரமுடைய நாயனர் தெவதாகமான பு[ல]மும் ஒன்றும் [நீ]க்கி நவுஉள்பட்ட[5] [நீ]-நி[ல்]லும் மூவ்வெ[லி] . . . . . [மூ] . . . . . செம்[பி]னு[ம்][6] வெ[வ-ட்டி] வெ[காள்கவெ]ன்று திருவாய் மலர்ந்தருள குலொத்துங்கசொழ[ன்]ஹாராயன்

[6.] கல்லு வெட்டுவித்த படி [||*]

TRANSLATION.

Hail! Prosperity! In the twentieth year (*of the reign*) of Śrî-Kulôttuṅga-Śôṛadêva, who,— while the goddess of Fame became renowned (*through him*), while the goddess of Victory was coveting (*him*), while the goddess of the Earth became brilliant (*with joy*), (*and*) while the goddess with the (*lotus*) flower (*i.e.*, Lakshmî) wedded (*him*),— had put on by right of inheritance the excellent crown of jewels; who had caused the wheel of his (*authority*) to roll over all regions, so that the Mûvar (Pâṇḍyas) lost (*their*) firmness, the Villavar (Chêras) trembled, (*and*) the other kings were defeated and suffered disgrace;[7] and who, having anointed himself (*in commemoration of his*) victories, was graciously seated on the throne of heroes together with (*his queen*) Puvaṇa-muṛud-uḍaiyâḷ,[8]—the king was pleased to order that it should be engraved [on stone] and on copper that three *vêlis* of wet land (*nîr-nilam*) were given,—for defraying the daily expenses,[9] including the *antarâyam*,[10]

[1] Instead of எனை மன்னவரிரியலுற்றிழிதர, four other inscriptions insert a different passage. Two of these (No. 61 of 1892, dated in the 15th year, and No. 9 of 1890, dated in the 26th year) read விக்கலச் சிங்கணத் மெல்கடல் பாய; and two others (No. 145 of 1894, the date of which is lost, and the smaller Leyden grant) read விக்கலர் சிங்கணர் மெல்கடல் பாய.

[2] Read வீர. [3] Read தெற்கும். [4] Read கீழ்.

[5] Read நவுவுப்பட்ட.

[6] Before செம்பினும், கல்லினும் must be supplied.

[7] Instead of the last few words, four other inscriptions read: "(and) Vikkala (and) Śiṅgaṇa plunged into the western ocean;" see note 1.

[8] *I.e.*, 'the mistress of the whole world.' In No. 78 this name has the slightly different form Puvaṇa-muṛudum-uḍaiyâḷ.

[9] *Nimandam* is another form of *nivandam*, the Sanskrit *nibandha*; see p. 73, note 1, and p. 278, note 2.

[10] See the Index to Vol. I, *s.v.*

free of taxes, as a *dêvadâna*, excluding one field (*pulam*) which is situated within (*the land granted, and*) which is a *dêvadâna* of the temple of Bhîmêśvara within the village,—to (*the god*) Mahâdêva of the holy Aṉêkataṅgâpadam (*temple*), who is the lord of Kâñchipuram, a city in Eyiṟ-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôṟa-maṇḍalam.

(*The land granted*) is situated to the west of the village of Tâmar, *alias* Nittaviṉôdanallûr, in Tâmar-nâḍu, (*a subdivision*) of Tâmar-kôṭṭam. The northern boundary (*is*) to the south of the temple of Gaṇapati. The eastern boundary touches the *kuṟi*[1] (*belonging*) to the temple (*kôṭṭam*) of Kumâra, on the south of this the temple of Kâḷi, and on the south of this the bottom of a sluice (*túmb-adi*). The southern boundary (*is*) to the north of a field (*śeṟuvu*), which is a *tiruvidaiyâṭṭam*,[2] at the bottom of the sluice. The western boundary is to the east of the causeway (*? manpâḍu*) on the bank of the tank.

The king having ordered thus, Kulôttuṅga-Śôṟa-Brahmâṟâyaṉ[3] caused (*the above*) to be engraved on stone.

No. 78. On the south base of the Anekatangapadam temple at Kanchipuram.

Like No. 77, this inscription belongs to the time of Kulôttuṅga-Chôḷadêva I. It is dated in the 34th year of his reign, and records that the king granted 2 *vêlis* of land to the Aṉêkataṅgâpadam temple at Kâñchipuram. The land granted was situated in the southern portion of Kâñchipuram, to the north of the temple of Tirukkaṟṟaḷi-Mahâdêva, *i.e.*, of the Râjasiṁhavarmêśvara (now Kailâsanâtha) temple,[4] to the east of the hamlet of Puttêri,[5] to the west of 'the royal wall of Râjêndra-Chôḷa,'[6] and to the south of the hamlet of Kiṟ-Puttêri, *i.e.*, 'Eastern Puttêri.'

As the land granted bordered on the Kailâsanâtha temple, it is not impossible that it formed part of those gifts of Kulôttuṅga-Chôḷadêva, which were declared to be unlawful and were restored to the Kailâsanâtha temple in the time of Kambaṇa-Uḍaiyar.[7]

Text.

[1.] ஸ்வஸ்தி ஸ்ரீ [॥*] புகழ்மாது வினங்க ஜயமாது விரும்ப நிலமகள் நிலவ மலர்-
மகள் புணர உரிமைமிற்சிறந்த மணிமுடி சூடி மினவர்[8] நிலை கெட வில்லவர்
குலே[த]ர எனை மன்னவர் இரிய[து]ம்மி[ழித]ரத்திக்கனைத்துந்தர் சக்-

[2.] கரனடாத்தி விஜயகஜிஷ்கம் பண்ணி வீரலிஂகமாலனத்துப்புவனமுழுதுமுடையா-
னொடும் வீற்றிருந்தருளிய ஸ்ரீகுலோத்துங்கசொழதெவர்க்கு யாண்டு முப்பத்து-
ஞலாவது நி[ருவாய் ெ]ம[ாழிந்தருள] ஜயங்கொண்டசொழமண்ட-

[3.] லத்து எயிற்கொட்டத்து கரசங்காஞ்சிபுரத்து ஆளுடையார் நிருவனெகதங்காபதமு-
டைய உமாதெவர்க்கு நித்தநிமந்தஞ்செலுத்துகெக்கு அக்தராயமூட்பட இறை-
யிலி ெ[த]வ[த]ானமிட்ட [9]நிர்நிலம் காஞ்சிபுர[த்துத்துண்நி]லத்து[10]த்நிருக்கற்றளி-
உமாதெவர் கொயிலு-

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[1] According to the *Dictionnaire Tamoul-Français*, this is a land measure of 576 square feet.

[2] This term is probably synonymous with *dêvadâna*; see the Index to Vol. I, *s.v.* tiruvidaiyâṭṭam, and *Ind. Ant.*, Vol. XXIV, p. 258, note 48.

[3] On similar surnames or titles see p. 139, note 1.

[4] See Vol. I, p. 118.

[5] *Puttêri-teruvu* is still the name of the street which leads from Conjeeveram to the Kailâsanâtha temple.

[6] It appears from this that Râjêndra-Chôḷa had built a fortification wall round Kâñchipuram.

[7] See Vol. I, p. 118.

[8] Read மினவர்.

[9] Read நீர்.

[10] Read புரத்துண்ணிலத்து.

[4.] க்கு வடக்கும் புத்தெரிக்குக்கிழக்கும் ராஜேந்திரசொழக் திருமதுரைக்கு[1] மேற்கும் [2]யிற்புத்தெரிக்குத்தெற்கும் கல்வெட்டின வடதாழம்பள்ளத்தடைப்புட்[ட]தெதகடையய் இட்ட நிலம் இருவேலியும் கல்லு வெட்டிக்கொள்கவென்று திருவாய் மொழிந்த.

[5.] [ரு]ளப்பல்லவதரையர் கல் வெட்டிவித்த படி ॥—

TRANSLATION.

Hail! Prosperity! In the thirty-fourth year (*of the reign*) of Śrî-Kulôttuṅga-Śôṛa-dêva, who, *&c.*,[3]— the king was pleased to order that it should be engraved on stone that two *vêlis* of wet land on the southern side of the land belonging to Kâñchipuram were given,— for defraying the daily expenses, including the *antarâyam*, free of taxes, as a *dêva-dâna*, including the breach (*uḍaippu*) in the pit on the north where pandanus trees grow (*vaḍa-tâṛam-paḷḷam*),[4] (and) which is situated within (*the land granted*),— to (*the god*) Mahâdêva of the holy Aṉêkataṅgâpaḍam (*temple*), who is the lord of Kâñchipuram, a city in Eyiṛ-kôṭṭam, (*a district*) of Jayaṅkoṇḍa-Śôṛa-maṇḍalam.

(*The land granted*) is situated to the north of the temple of Tirukkaṛṛaḷi-Mahâdêvar, to the east (*of the hamlet*) of Puttêri, to the west of the royal wall of Râjêndra-Śôṛaṉ, and to the south (*of the hamlet*) of Kiṛ-Puttêri.

The king having ordered thus, Paḷḷavadaraiyar caused (*the above*) to be engraved on stone.

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[1] Read மதிரைக்கு. [2] Read மேற்.

[3] The introduction of this inscription is identical with that of No. 77.

[4] The same term occurs in an inscription of Kambaṇa-Uḍaiyar, Vol. I, p. 119, text line 45 f.

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